The LUTHERAN OUTLOOK

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Pointed Paragraphs

WHO'S WHO

Dr. Johannes Knudsen is president of Grand View College, Des Moines, Iowa. His article, The Spirit of Service, was a recent commencement address at Iowa Lutheran Hospital. Dr. George Koehler is pastor of a congregation in Portland, Oregon. Mr. John F. Palm is superintendent of schools at Isle, Minnesota. Mr. E. H. Parsons is a lawyer in Humboldt, Iowa.

FOREIGN RELATIONS

In the field of foreign relations, we have before us only four choices. The first is to try to withdraw ourselves from association with other nations. The second possibility, which is closely related to the first, is to try to maintain some sort of peaceful relations by acceding to whatever demands are made. The third possibility is to follow an aggressive policy—attacking and taking over alone or in military combination with other nations any threats to our leadership. The fourth alternative is to try to develop a workable, strong world organization.

These choices are known by simpler terms. The first is usually called isolationism. The second is usually called appeasement. The third is usually called totalitarian imperialism. And the fourth—because it has not yet been adequately practiced—has no common name.—*Senator Raymond E. Baldwin.*

During a recent hot spell, an "I cash clothes" man was making his rounds in the Bronx, struggling and perspiring, lugging his cast-off clothing. A woman in a sixth-floor walkup called him to come up. When he finally made the top, all out of breath, the woman met him at the door with her five-year-old "darling" and asked the peddler, "Tell me the truth. Won't you put my Jimmy in the bag if he doesn't eat his oatmeal?"—Jack Sterling.

TAKING SIDES

Nothing is quite so uninteresting as a religious moralism which is always on the side of the angels but never fights any particular evil; which advocates brotherhood, but never in a specific situation; and which admonishes men to be just, but never hazards an opinion on problems of justice in current dispute. We must be willing to take sides if we are to make any concrete contribution to any moral issue.

—*Reinhold Niebuhr.*

THE ARK

To those who find the story of the Ark credible, failure to locate the remains of the historic vessel will not dim their belief. Their faith is enough to carry them on, and the rainbow which followed the deluge remains as proof of the eternal covenant that the earth never again would be flooded. Those who don't believe the story wouldn't believe it anyhow, even if the expedition brought back the pilothouse and Noah's logbook.

—*Ohio State Journal.*

The usually cheerful mortician was looking so like the traditional conception of an undertaker that I asked what was the matter. The trouble was, confided the mortician, he just couldn't figure ahead any more. "I used to be able to pick up the weekly paper and count on likely business. Now I can't count on anything. One week I read that Horace Brown is seriously ill—the next, he's reported up and around again as spry as ever. Not," he hastened to add, "that I regret a person's recovery. But everything's so blamed uncertain. And do you know what I lay it to? These sulfa drugs!"

LUTHERANS IN ENGLAND

A newcomer to the ecclesiastical scene in England is the Lutheran Church, which now counts 50,000 members, with 40 pastors. All branches of Lutheranism are cooperating in a Lutheran Council of Great Britain. In prewar days German merchants and their families maintained a few Lutheran congregations in London, but the current Lutheran increase is the result of the presence here of D. P.'s and voluntary workers from the Continent. . . . The British Council of Churches is casting a friendly eye at the Lutherans, realizing that if they become indigenous they will bring a vital and welcome strain to British religious life.—*Christian Century.*

Newspaper slip from an Idaho paper: "Japanese welcomed their new constitution by happily mobbing Emperor Hirohita while their band played the famed U. S. military march, Stars and Strikes Forever."

WITH GOD'S HELP

Not long ago I was invited by a well-known surgeon to watch a complex operation he was about to perform. As he went through the laborious preparation for the operation—scrubbing for the allotted time and being helped into cap, gown, rubber gloves—he seemed confident but a little tense.

"All set?" I asked.

"Almost," he replied, and stopped and bowed his head for a moment. Then, calm and relaxed, he led the way to the operating room. During the operation his hands never faltered.

Afterward I said to him, "I was surprised at your praying before you went in. I thought a surgeon relied solely on his own ability."

He answered, "A surgeon is only a man. He can't work miracles by himself. I'm certain that science could have advanced as far as it has, were it not for something stronger than mere man. You see," he concluded, "I feel so close to God when I am operating that I don't know where my skill leaves off and His begins."

—*Corwin F. Pierce*

Grandmother was a diabetic patient and rather given to "cheating" on her strict diet. After one violation she was sent to the hospital where the only available room was in the maternity ward. Her little granddaughter was just outside the door when some visitors went past.

"What are you doing here, little girl?"

"I'm visiting my grandmother."

"Your grandmother!" they exclaimed. "What's she doing in here?"

"Oh," said the little girl brightly, "She's been cheating again."

PRAYER

When thou prayest, rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—*John Bunyan.*

The Lutheran Outlook

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The
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EDITORIAL

THIS IS JUST A LITTLE EDITORIAL to make sure you do not miss the most important news in this issue. It is under the heading "Lutheran Merger Planned" and will be found in the department "Surveying the Conference."

Lutheran Merger

Friends of Lutheran Union will rejoice at this development. It is another break in the long, slow process of unification, a break like the union of Norwegian bodies in the N. L. C. A. (now E. L. C.) in 1917, or the merging of three groups in the U. L. C. which took place in 1918, or the uniting of three synods in the A. L. C. in 1930. It took a long time for this break to develop—nineteen years since the last important uniting step among the Lutherans of America—but now that it has come it may cause other rapid developments. Like the removal of a key log in a log jam, this clearing up of one part of the tangled Lutheran picture may result in a swift forward movement all along the line.

Of course the merger of the U. E. L. C., the E. L. C., and the A. L. C. has not yet taken place But there is every reason to believe that it will, and at a not too distant date The delegates to the conference in Chicago from the three bodies were all conscious of a fellowship in faith and practice that already exists, and when the roll-call vote was taken on the merger plan, one solemn "Aye" after the other was recorded without a single dissenting voice.

Credit for the initiating of this newest movement toward Lutheran unity must go to the small U. E. L. C. group, and to its long-time president, Dr. N. C. Carlsen.

The question may arise in the minds of some of our readers, What will this do to the American Lutheran Conference, of which this magazine is the voice? The answer is, Nothing, at least for the time being. The three contracting groups have no wish to dissolve the fellowship of the Conference which has served American Lutheranism so well as a mediating group for nineteen years. Nor have they any intention of changing the picture as far as the National Lutheran Council is concerned. It just means that when the merger is effected there will be three bodies in the A. L. Conference instead of five, and six in the Council instead of eight. We hope that the process of diminishing the number of Lutheran groups and increasing the strength of the Lutheran voice will continue.

Catholic Disclaimer

FATHER THOMAS F. GAVIN of Canisius College, Buffalo, is an apologist for his Catholic faith. Speaking at Georgetown University, Washington, recently, he said, "If the things Protestants think Catholics believe were true, Catholics would dislike Catholicism too."

There are a couple of implications there that deserve attention. One is that Protestants are ignorant of the true nature of Catholicism, and that their opposition to it stems from ignorant prejudice. They need to be enlightened by such defenders of the faith as Father Gavin, and then their bias against Catholic doctrine and practice will disappear.

But if that first implication is uncomplimentary to Protestants, there is another one that is uncomplimentary to Catholicism. The statement is an admission that Catholicism feels a need to defend itself; that it has not given a good account of itself before the bar of public opinion and needs now to smooth things over so that public opinion will be less adverse.

The smoothing over is skilfully done. As in the case of those Knights of Columbus advertisements, the method is usually this: the apologist takes a well-known posi-

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tion of the Roman Church and exaggerates it. This exaggeration he claims is the Protestant idea of Romanism. Then he denies that the exaggeration is Rome's position. Readers or hearers are supposed to get the idea that he is denying the basic position that underlies the exaggeration. Thus unlearned or unskilful people are led to believe that Rome is not nearly so bad as Protestant leaders have painted her, and that therefore those Protestant leaders must be either ignorant or vicious, or both.

We cheerfully deny either ignorance or viciousness in our opposition to Romanism. Rome's doctrines and practices are public and open to investigation, and can be accurately known. Not only that, but laws against libel are still in effect and untrue statements cannot be made in print with impunity. It is not our ignorance that Rome deplores but our accurate knowledge. Nor are we prompted by vicious hatred in our opposition, but rather by Christian love. We would say to all who are under bondage to Rome what St. Paul said to Agrippa: "I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am, except these bonds."

Let us look at the points which Father Gavin lists as Protestant misunderstandings of Catholicism, and of which he says that if they were true, "no sensible, self-respecting, reasonable Catholic would approve." In each case Father Gavin's words are given in italics and my comment follows. He says that Protestants think:

1. Catholics look on all Protestant marriages as invalidly contracted and all Protestant children as illegitimate.

That is a fine sample of exaggerating the Catholic position and then denying the exaggeration. Of course Catholics do not consider Protestant marriages invalid; neither do they consider heathen marriages invalid. And if they tried to hold that children of such marriages are illegitimate, they would be forced into controversy with every government which authorizes such marriages and guarantees the legitimacy of the offspring. But what the apologist does **not** say, and what we know to be true from Catholic documents, is that no Catholic may be married except by a priest, even if he is marrying a Protestant; and if he is married by a Protestant or civil ceremony it must be followed by a Catholic marriage or the wrath of the Church is incurred; and the Catholic marriage by the priest will not take place until the contracting parties have signed a solemn agreement that all children born to them will be reared in the Catholic faith.

2. All Catholics have to do is go to confession and then they can go out and commit the same sin again.

No intelligent Protestant believes that. But the Roman Church has only itself to blame if its own less intelligent members get the idea that the penances imposed by the priest are at least in some degree an atonement for the sin; and if those less intelligent Catholics give Protestants a poor idea of Catholic morality by their actions. Besides, and this is something that the apologist does not even touch on, we can see for ourselves how local Catholic churches are in many instances supported by most flagrant forms of gambling, gambling which is forbidden by law and for which a private individual would be severely punished. It is not our fault if we gain a low opinion of Catholic morality.

3. Catholics worship statues and idols; they worship the Blessed Virgin.

We know, of course, the theoretical difference which Roman theologians make, saying that they *venerate* the relics and the saints but do not *worship* them. But practically, and for the great mass of Catholic people, it is hard for us to see any difference between such veneration and worship. When Catholic statues of Mary are transported from country to country, and the paint is worn off the toes of the image by the reverent kisses of the faithful; when the arm of Francis Xavier, dead four centuries, is carried around the world and exhibited in city after city for the veneration of the faithful, it looks very much like worship of things.

And as for not worshipping Mary, it simply is not true. As shown recently by the Converted Catholic Magazine, pamphlets have been printed with the *imprimatur* of Cardinal Spellman and other archbishops containing prayers addressed to Mary and hailing her as the only gate to heaven. Jesus says, "I am the way . . . No man cometh unto the Father but by me." The Roman Church cannot successfully defend itself against the charge of Mariolatry. But by linking this point with the worship of statues and relics, which they can *theoretically* deny, they appear also to deny the worship of Mary.

4. The Church is more interested in political than spiritual power.

Very cleverly done. There are no doubt thousands of parish priests, nuns and monks who are interested only in the spiritual side of the Church. But notice that he does not say that the Catholic Church disclaims political power. He could not, without running counter to numerous papal encyclicals. The Roman Church does claim political power, and exercises it at every opportunity; and it is not our fault if the "princes of the Church" appear to like to throw their weight around politically.

5. Catholics have no respect for the Bible

"The Bible is a Catholic book," said one of those full of C. advertisements. It was produced by the Catholic Church. Yes, but not by the *Roman* Catholic Church which did not exist as such until many years later. (It is more accurate to say that the Bible was produced by the Holy Spirit, working through men. That is what the Bible itself says). But, starting with that proposition, "The Catholic Church produced the Bible," it is easy to go on to another proposition: "The same Church has the authority to produce other statements of doctrine, other laws for the faithful, etc." And that is the position of the Roman Church. When it comes to a choice between what the Bible says and what the authorities of the Roman Church have said, the Bible comes

off second best among Catholics. Consider Heb. 10:12 and 14 compared with the doctrine of the sacrifice of the mass; I Tim. 4:1-3 and Rev. 22:8,9 compared with Roman practices.

Some time ago I printed an item about Gideons distributing Bibles in a couple of Massachusetts schools, and the angry statements made by Catholic priests in connection therewith. Afterward a man who is a member of the Gideons told me that in his town they distributed Testaments to school children, and that in the bus going home from school the Catholic children started to tear up the Testaments they had received. Catholics have no respect for the Bible? Well, we can hardly be blamed for thinking there is some truth in that statement.

Was There An Ark?

YOU HAVE HEARD of the expedition that went to Turkey last summer to see if they could find the remains of Noah's Ark on Mt. Ararat. While the unsuccessful expedition was in Turkey, I came across an article in the *Rocky Mountain News* which you may also have seen in your local paper. It was written by Marjorie Van de Water, "Science Service Staff Writer." Part of it follows:

> "Some are even doubtful that there ever was an ark in reality; it may be a symbol in ancient allegory. The Bible account has its parallel in the ancient Babylonian traditions. In fact, the Babylonian account has such striking similarity to the Bible story that experts believe they must have had a common origin.
>
> "In each case, there is divine revelation of the coming of the deluge. Both stories relate the building of the vessel. In both stories birds were sent out to test the receding of the waters, but in the Babylonian version it was a dove, a swallow and a raven that went out in place of the three trips of the dove as in the Bible version.
>
> "In both versions, the ark came to rest on a mountain where a sacrifice was offered, and in both versions it is recounted that 'the Lord (or the gods) smelled a sweet savor.' . . .
>
> "Deluge stories are commonly found in Southern Asia, and in Central, South and North America."

There are two things here: one, the statement that stories of a great flood are fairly common in the traditions of peoples around the world; and the other, the statement that "Some are even doubtful that there ever was an ark in reality."

When this statement of doubt that an ark ever existed is connected with the writer's title, "Science Service Staff Writer," it leaves the impression on the casual reader that "Science"—that great, vague, but omniscient object of modern man's admiration—does not accept the Bible story of the flood.

That is not true and it is not science. On the contrary, it would be scientific to conclude that since there are so many widely separated flood stories, something must actually have happened in the history of the world that gave rise to these traditions. The writer even says, "Experts believe they must have had a common origin." But why then the wild leap to the conclusion: "Some are even doubtful that there ever was an ark"? If stories of the flood vary in essential details, it may be assumed that some of them are not true in all details. But it cannot be assumed that all of them are untrue. There could be a true story of the flood, of which the others are variants. Science does not presume to say that the Bible story of the ark is a myth.

Secularism Our Foe

SEVERAL ITEMS in the news, considered together, provide food for thought.

One reports a sermon by Dr. Cyril Forster Garbett, archbishop of York, at the General Synod of the Church of England in Canada. He mentioned two enemies of Christianity, secularism and Communism. Of secularism he said that it "dismisses as fairy tales or wishful thinking the claims of supernatural religion. The cultured secularist regards religion as one of the one hundred and one superstitions which man has outgrown. He rarely attacks religion, but he ignores it and plans his life as if God did not exist. Perhaps this cold ignoring may prove in the long run to be the more deadly of the two foes."

I think Dr. Garbett is a little optimistic when he says that the secularist rarely attacks religion. Consider, for example, this second item which reports the 29th International Congress of the World Union of Freethinkers at Rome in September. Honorary president of the congress was Edouard Herriot, former premier of France. On the "committee of honor" I note the name of Prof. H. J. Laski of England, whose economic theories have frequently had the ear of Washington; also three Americans, Corliss Lamont, Curtis Reese, and Charles Smith, president of the American Association for the Advancement of Atheism. The chief topics of discussion were: The Problem of the Schools; The Religions, the Churches, and International Relations; and Humanism and Free Thought. Note that first one, The Problem of the Schools. From the Freethinkers' viewpoint the problem of the schools means the problem of getting all traces of religion out of primary education. The Roman Catholic Church is fighting a desperate and so far losing battle in several countries behind the iron curtain against the appropriation of church school properties by the states, the dismissal of religious teachers, and the complete secularization of schools. Not only that, but even in western Europe, in France, Belgium and Holland, the control of education by the state is a live political issue.

The third item in my collection comes from New Jersey, where there is a law requiring the reading of the Old Testament without comment at the daily opening of school. In the stipulation of the Old Testament there is already a concession to the Jews in this so-called Christian land. But even that statute is under fire now in a

suit brought to have it declared unconstitutional. Plaintiffs are Mrs. Henry Klein, mother of a high school student, and Donald R. Doremus, a director of the National Society of United Secularists of America. You see how organized groups of Freethinkers get behind these cases to prosecute them. It will be recalled that Mrs. McCollum, who won the case against the Champaign, Ill., school board and its plan of released time religious education, is the daughter of the president of one of these groups of Freethinkers. It will also be recalled that one of the Supreme Court justices, in his opinion on that case, prophesied that it would lead to a flood of similar litigation.

My fourth news item brings a little encouragement from the Christian point of view. Its dateline is Savannah, Georgia. In that city three Protestant churches, one Presbyterian, one Episcopal, and one Lutheran, have started parochial schools in the last two years. Each one began with a kindergarten and adds a year to the course of instruction annually as the children advance in age. This allows a period of eight years for the introduction of a complete grade school, and permits a small initial expense and a gradually increasing budget as parents see the advantages of religion in education.

It is encouraging to see that Christians will per themselves to be pushed only so far before they be to do something about it. It was not the intention of founding fathers to establish a government **hostile** religion. And if the Supreme Court now interprets First Amendment in such a way as to make illegal a trace of religion in the public schools, we can still back to church schools for our children, such as we h before there was a public school system.

Says the Rev. John L. Yost, Jr., pastor of the Luther church in Savannah which has started its own scho

> "We are becoming more and more interested in parish day school because the public school is pushi out religion. Time was when public school childr at least heard the Bible read and received the eleme of religious teaching, but this has gradually dis peared. After the outlawing of religious instruct on public school property as a result of the McColl case, the schools have bent over backward to avoid a action which might involve them under the Supre Court decision; and the home, where parents on taught children religion, now no longer performs th function. It therefore falls to the Church to take the task unless we are to be party to the growing of a series of generations, each more religiously ill erate than the former."

The Spirit of Service

Johannes Knudsen

There is less distinction about the graduation of a group of nurses today than there used to be. More "professional" groups exist today and more women are engaged in professional work, so the occasion of a group of young women completing an exacting course of study and entering independently into a profession causes less attention than it did, especially back in the days of our grandparents.

If this lessening of distinction means that there are more "professions" today than formerly, that all professions employ more women, and especially if it means that the standards of all professions have been raised to the high standards of a calling for which the nurses' profession has been a persistent pioneer and an ardent advocate, then it is only to the good. But if it means that the light of Florence Nightingale's lamp, while shining as brightly as it ever did, is but dimly seen among the profit-seeking neon advertisements of an increasingly materialistic age, then it is a sign of deterioration of our culture. It would thus be a tragic symptom and even a warning of considerable import.

It has ever been the reputation of the nurse's profession that it has maintained a high standard of service. This does not only mean that it has been a highly trained vocation which has set exacting standards of quality and perfection for itself, it also means that it has surrendered itself to an unusual discipline of unselfish devotion. T cradle of modern nursing standards was set in a sta of sordidness, misery, and despair in the Crimean w when the effectiveness of warfare and destruction had outstripped mankind's means of mercy and healing, a nursing has since been a redemptive feature in ma race toward self-destruction. But is has a lineage of anc try that goes back to the ideals and practice of mercy a service which shone even in the dark ages of Medievali and which finds its fount in the life and teaching of H who is the fount of life itself. The cross of Christ w its shadows is ever the background of the shining cr of mercy, and the resurrection light of Easter morni is ever the source of its glow.

We need the spirit and the service of the nursing p fession as much today as ever—perhaps even mo Medical advance and sanitation have done much to co bat disease, but demands for help and hospitalization a also on the increase. Our concepts of what is adequate regard to both prevention and care have increased to su an extent that the burdens upon the profession have b come greater. Actual increases in the number of nurs even a percentage increase relative to population increa may not be able to meet the demands and there may tually be a shortage.

For these reasons it is a signal event when a large ass of nurses is graduated. The world may not pay as uch attention as it should, but there are many indivi- uals who will. The overcrowded ward, the feverish pa- ent, the chronic sufferer, the frightened child will know hen the trained hand, the comforting voice, and the ompassionate heart join them in their struggle for health nd happiness. The overworked doctor, the desperate uthorities, and the patient public will know that re-in- orcements have come. It is indeed a happy and signifi- ant event we are celebrating and it deserves all the ttention we can give it.

Emphasis upon accomplishment and a recapitulation f need and opportunity must not, however, dim our eyes o the problems that we face, and which the nursing pro- ession faces. There is especially one major problem to hich I wish to call attention tonight. It is a problem hich doctors face, which hospitals face, and which each ndividual in this graduating class will soon face, but it a problem for you only because it is a problem for all f us. Each and everyone of us is confronted with it, and nless we recognize it realistically, we will be in no po- ition to meet it and solve it. The solution can be given etter, perhaps by special service groups, and thus you an continue to be pioneers and examples even as the ong line of your illustrious predecessors have been pio- eers in their day.—Pioneers have ever been those who ave broken new ground. At times this has been a geo- raphical matter, as we in our state are still aware of it. t times it has been a matter of procedure and custom, s in the battle for women's rights. At times it has been matter of practicing new ideas—or old ideas in a new nvironment—and this is the task that is up to you now. Human living has always featured a struggle between elfishness and unselfishness, between work for the indi- idual and work for the common good, between service nd wealth. Jesus has put it pointedly when He says that e can not serve two masters; we must serve either God r mammon. This struggle has gone on in the hearts of hen ever since, but it is my conviction that it has become ven more acute during the past decades. The reason or this lies in two concurrent sets of circumstances.

The one set of circumstances is that the modern world as emphasized greatly the importance of the individual. his has happened in politics where our political history enters around the worth and the value of the citizen. It as happened in business and practical life where the ioneer carved out his own place and where the "self- ade man" and "private enterprise" have been our ideals. t has happened in moral living where consideration for ustoms and common agreements has all too much been eplaced by the attitude that the individual is master of is soul and destiny.

The other set of circumstances is the emphasis upon aterial progress. Again this is an almost inevitable re- ult of developments. Mankind has occupied a new world nd has made available unanticipated riches of resources. t the same time the unhampered individual has em- loyed man's genius and inventiveness as never before. The result has been material progress and improved standards of living far beyond even the visions of dreamers a hundred years ago. And the end is not yet. We suspect that we are but on the threshold of material advance, if we do not retard or even destroy our opportunities by further wars.

These two sets of circumstances working together have caused the commonly accepted attitude that the most important thing in life is the material well-being of the individual. Our modern philosophy has become predominantly materialistic. This has not come about by a spiritual development, rather by the lack of spiritual insight, and it has been more or less an accidental or chance development. We still maintain certain non-materialistic ideals, and we give constant lip-service to them, but in practice we have become almost crass materialists. The selfish motives have gotten the upper hand over the unselfish.

The forces of love and unselfishness still exist, of course. In reality they form the basic elements in our society. Without them anarchy would soon come. But they are less and less recognized, and the whole outer structure of our society is increasingly built with ideas of the materialistic world, financial accomplishment, personal comfort, and worldly success. It is a vain world, but it is the world which we want and worship today.

Peculiarly enough, this world which is built of such tangible material is threatened with collapse. We have an uneasy feeling that the structure will not hold together. Wars and worldwide depressions, in which we see that we have not developed a system of maintaining our institutions and our way of living, have not only given us an uneasy feeling; they have filled us with fear. We therefore have the remarkable and entirely unnecessary situation that the richest and most powerful nation in the world is afraid, afraid of other ways of living, afraid that our own system will not work.

May I include here a parenthesis and say that I believe in our system of government and our basic social structure. I not only believe that they are right and that we should fight for them, but I believe that they will prevail over all systems of government and societies based on tyranny, force, domination, and coercion.

Because, however, we have developed a materialistic philosophy and have given supremacy to the selfish motive, also called the profit motive, and have left undeveloped the service motive and the unselfish consideration, we have failed to supply the spirit that holds our world together. Therefore we are afraid, and being afraid, we are emphasizing security all out of proportion to its worth. Security has a value, but it is always the result of something rather than the goal we should work for. Security comes from the spirit, from confidence, from cooperation, from the service motive. It can never be gained by fear-motivated measures.

The temptation of material comfort and the flight toward security influences all of us. It is not only a temptation for business men and labor unions; it affects school teachers, doctors, and even ministers, and the more it influences them, the more it hampers their effectiveness.

We cannot blame these groups for seeking security in various ways, but they represent more than anyone else, the other and opposite motive of life, the service motive, and if they sacrifice it to profit and security, they not only lose their effectiveness, but they remove from society an influence in the other direction which is sorely needed. "If the salt loses its savor, how shall it then be salted?"

There are two reasons why the nursing profession—and you as individual nurses—should remember the high calling to service in a day when there is so much inducement and so great temptation to think of comfort and material gain. The one is the great need in our society for individuals and groups who will represent unselfish motives. The need is not only there, because suffering humanity is desperately seeking trained hands and warm hearts to care for those who are ill and alone. The need is there, because our civilization must have the infusion of the service motive. It needs the unselfish spirit, it needs the love and the brotherhood, it needs the work for the common good. If it doesn't get this spirit in greater measure, it will fall apart even as other civilizations have collapsed. Or it will try to maintain its institutions and its way of life by force and regimentation.

The nurses' professon can still be a pioneer—for old ideas in a new situation. There is a lot of planning and a lot of experimentation going on to build a new kind of society in which security is the goal. Whether we like it or not, such a society is arriving, and that society will be a closely controlled society. It will come unless the goal of living is reached through another kind of effort. If the medical and nurses' profession faces this situation with its own demands for profit and privilege, it will hasten the day of regimentation. For it will thus fail to support the spirit of service. But if the medical service group can continue its glorious tradition of helpfulness and service, it will make a great contribution to the free and cooperative kind of society.

The other reason for the calling to service is the call of the Master. His personal example is one of constant service. He traveled through His country's villages and wherever He met suffering He helped. We have numerous accounts of healings and there were many, many, more. He didn't think in terms of profit and security fact, He was not only penniless, He provoked oppos by His acts. No unclean leper was too low for His a tion, no unclean sinner was outside His realm. The es lished authorities resented Him for His unortho methods, but the people loved Him, and even today spirit is the greatest of all powers in helping those are in need.

His example was amplified by His teaching. He ta His disciples to heal. He told the famous story of the Samaritan's unselfish helpfulness. He made the act the spirit of service the great criterion of Christian duct in the story of the great judgment. If you helped those who are in need and want, you have dem strated the spirit of the kingdom, and if you have f to do so, you will be classified accordingly, for what you have done to one of my little ones, you have unto me. That is His message to us.

Matthew tells us that Jesus went about the vill teaching, preaching, and healing. These three tasks in my mind, the special tasks of the Christian mini although we can all serve God in our particular voca Perhaps the three are one. We have all known doctors have been better practical ministers than most revere and we have all known ministers who have been won ful medicine for the sick. In our specialized age, how the three have become more separate than ever. It is given to most of of us today to exert the threefold m stry, as it could be done in the less complex societ yesterday. It is only given to the great exceptions Albert Schweitzer. But we can all be faithful in given or chosen profession and we can try to serve to the best of our ability.

An American Christian leader has said recently: chief problem at the moment, if Christian theology meet the heresies of the hour and the cultural situ in which we find ourselves today——is——the dynam of those who hear God's Word and obey it, as ag the dynamism produced by other crusading faiths." is the challenge also to you nurses as you go into world—the dynamism of Christianity, the power of Christian faith must inspire, guide and strengthen yo

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Prize for Luther Biography

"Here I Stand"—a biography of Martin Luther by Dr. Roland H. Bainton of Yale University—has won a $7,500 award from the Abingdon-Cokesbury Press, it was announced this month. The book will be published next spring. Abingdon-Cokesbury is the book publishing agency of the Methodist Publishing House.

Professor Bainton has been specializing in Luther research for years. He is a member of the Society of Friends and a Congregationalist minister. He is a native of England.

Six judges considered the Bainton manuscript the among several hundred submitted in the contest. judges were: Dr. George A. Buttrick, Presbyterian gyman in New York City; Dr. Winfred E. Garrison o "Christian Century"; Dr. Halford E. Luccock of Divinity School; Dr. Horace Greeley Smith of Ga Biblical Institute; Dr. Henry Pitney Van Dusen of U Seminary; and Dr. Nolan B. Harmon of Abingdon-C bury.—The Lutheran.

Christ, the Antithesis of War

George Koehler

(Concluded)

THERE IS A CERTAIN CLASS of men in the world that does not want to stop war. They like to have war. They like to have war every so often. War n be stopped and the only way to stop is is to stop it. bolish militarism, this trouble maker and grave digger. op the ammunition manufacturers from turning out eapons and selling them to small nations that have no ch plants. Stop the creation of satellite governments d buffer states for security purpose. Make reason rule stead of force. Erase fear from the minds of the leaders d let good will move in. Stop drafting secret treaties. bolish undercover diplomacy, the "great power" theory, he balance of power" theory, the divide and conquer eory, the "sphere of influence theory", the "most favor- l nations" policy. If all great and small nations will dopt the policy: Live and let live, good neighbor diplo- acy or as the divine Law Maker puts it: "Thou shalt ve thy neighbor as thyself," we are on the way to peace. Not one of the great powers is offering such a program, ecause they want war, or fear war. They themselves e a hindrance on the path to peace. They want power ver others. They want revenge which is sweet. They ant world markets for themselves. They want to sit n the top of the world and rule. To obtain and retain is, they must have a powerful standing army and navy nd air force. If the victors in the global war were honest nd sincere, why did they not call a meeting of the mem- ers of the United Nations and offer a peace plan? Not ne has come forth with such a plan. They still are har- oring the Cain spirit and carrying the Cain club which as grown into the atomic bomb. If the leaders of the ations do not want to abolish war, the Western civiliza- on will perish from the earth. God is not in their plans, nd without Him they can do nothing.

War divides the human family. It destroys the solidari- y of the human race. It divides neighbors, friends, na- ons, kingdoms, and makes sometimes queer bedfellows -free America and despotic Russia in the second World Var. It subjects peoples and robs them of their social, olitical and economic freedoms. It is international anar- hy.

War destroys all Christian virtues and standards of Christian ethics. It makes men liars and propagandists. t crucifies the divine moral Law. It makes good people ad people. It brings out the beast in man. It lowers the ar of temperance and sobriety. It undermines the sanct- ty of marriage life. It increases divorces. It makes or- hans and widows. It makes juvenile criminals and fills ur penal and reformatory institutions. In time of war he children are taught to lie about the enemies and hurt hem in any possible way. War breeds bigotry and narrow ationalism.

In time of war the state does just the opposite of what it does in time of peace. It justifies murder, lying and spying. It lowers the bar of justice. Killing is legalized and the soldier that kills the most enemies is the greatest hero. In normal times such violations of the law are severely punished with life imprisonment and the electric chair. Is it not queer that Law can be twisted like a waxen nose?

War does cripple the Church. It intimidates the preachers of the Gospel and the Christians lest they testify against this crime and curse of humanity. Evil means produce evil ends. It stops mission work. It fills the minds of many Christians with bigotry and prejudice against their fellow Christians who are an the opposite side. It divides the ecumenic Church in the world. In its total method and effect it means everything that Jesus does not mean. It makes unbelievers, atheists and cynics. It is a devilish device wherewith Satan is destroying the nations of the earth and the Christian Church. The devil is a murderer from the beginning and inspires the leaders of the nations to take up arms and destroy themselves. The soldiers are brisked up to a state of mind that they kill without scruples. They are commended and exalted for such "heroic" fighting and bravery. Modern warfare is cruel to the nth degree. It has impelled the combatant nations to search for more destructive weapons and at last they discovered the atomic bomb, the splitting of atoms which may become man's Frankenstein and destroy him. Perhaps it is to be that way, since nations can no longer get along as neighbors. Men are playing with fire and sin, two very destructive powers, which man cannot curb by his own might. Devil and hell are loose. Many soldiers have come back ruined morally and spiritually. I have heard many a soldier say, "I would be a better man if I had not been in the army. The war has ruined me."

Modern states are becoming more and more pagan in politics, international relationships, in treating their enemies. We see the evil forces lust, greed and hatred loosed in the world which find expression in expatriation, destruction, torture and starvation of millions of people. The warring nations today are the consummation and demonstration of man's selfishness, sin and moral impotence. A new instrument has now been invented for "political criminals" in the concentration camps. In order to fight global wars with success new laws are enacted. Citizens must relinquish their freedoms believing they will be returned to them when the war is over. Generally those freedoms never return to the people.

Some nations love war because it is a profitable business for weapons manufacturers, shipbuilders, railroads and mine owners. The militarists love to demonstrate

what they can do. War creates large armies of government employes. It creates millionaires and multimillionaires. It pays working men and women exorbitant wages which cause a spending of money for amusements and dissipation. Big wages ruin young people morally and socially. They earn more money than their fathers ever earned in normal times. Big business likes big payrolls. Trained scientists worked overtime to invent and perfect weapons which were more destructive than any that have yet been known. The manufacture of the atomic bomb cost billions of dollars and only our rich land can do it. War is materialism and greed in action.

War cuts like a two-edged sword, slashing the victor as well as the vanquished. Even neutral nations are affected by it. When one nation suffers, all other nations suffer because they constitute one family. There was a time when the victor actually won the war and collected booty and reparations. Today all nations involved in war are the losers. And generally the victors lose also the peace. No nation comes out of a war better, cleaner, and morally stronger and richer nation.

War is man's invention and institution. It is a fruit of his selfishness. Out of the heart proceed evil thoughts, retaliation and vindictiveness. God is not in that. How could God work His divine will through the agencies of war, divide His will successfully among bellicose nations seeking mutual destruction? When we look at war from all angles we must conclude that war, whether aggressive or defensive, is the biggest stupidity, yes, in fact, insanity. It is always futile and never settles anything. It is a worn-out method of settling difficulties and grievances among nations. It only begets another war. The late President Wilson said in the first World War, "We go to war to destroy war." Did it? The slogan was a big delusion. The second World War was only the continuation of the first. All wars are social crimes against humanity. They are inhuman, cruel, destructive, negative, diabolic, they solve no problem but create more new problems, differences and animosities. They are the remnant of the jungle where might is right. It is the old Cain spirit. The natural man has been brought up on this method of settling his feud with his neighbor. When is man going to see his folly and adopt God's method?

After all has been said, we must conclude that war is the antithesis of Christ. It is simply impossible to reconcile Jesus and war. They are opposite poles. One repulses the other. War cannot be christianized or humanized. It is the biggest racket in the world. If Christianity and civilization are to go on, war must be stopped. It is indefensible on Christian, moral, social, economic and political grounds. Anybody that has a spark of Christianity left must be opposed to war and denounce it. A few more wars like the second World War and we will have no Christian Church left. It is supreme social crime. It is a feud in the human family which makes the devil laugh and the angels weep. It is collective suicide and fratricide. It is sin against God and mankind, heaven and earth. Therefore it must be condemned, outlawed and forever abolished from the earth.

War is a crucial question for us Christians and all l ers of humanity. We are out to destroy the drink e the divorce evil. We have abolished slavery and po gamy. We are glad that science has conquered ma epidemics. Why do not all Christians and lovers of m arise and fight this curse of humanity? Why do we heed the Savior's warning: "He that takes the swo shall perish by the sword? What a man sows, that will also reap?" These words are eternally true. The tr shows the cause and effect. War is a curse and puni ment which belligerent nations bring upon themselv They sow wind and reap the whirlwind. They are sow to the flesh and are reaping of the flesh corruption. T works of the flesh are manifest—envyings, murde drunkenness, revellings! God permits impenitent sinn to have their will and then take the consequences. T is the judgment which belligerent nations bring up themselves.

"What causes wars, and what causes fightings amo you? Is it not your passions that are at war in your me bers? You desire and do not have; so you kill. And y covet and cannot obtain; so you fight and wage w (James 4:1-2). The apostle gives us a good definitio war, its cause and effect.

Saint John, the Divine, sees in a vision four riders w represent peace, war and what follows. So we read Revelation, Chapter 6: "Now I saw when the La opened one of the seven seals, and I heard one of the f living creatures say, as with a voice of thunder, Co And I saw, and behold, a white horse, and its rider ha bow; and a crown was given to him, and he went conquering and to conquer. When he opened the sec seal, I heard the second living creature say, Come! A out came another horse, bright red; its rider was per ted to take peace from the earth, so that men should s one another; and he was given a great sword. When opened the third seal, I heard the third living creat say, Come! And I saw, and behold, a black horse, and rider had a balance in his hand; and I heard what seem to be a voice in the midst of the four living creatures s ing, A quart of wheat for a denarius, and three qua of barley for a denarius; but do not harm oil and wi When he opened the fourth seal, I heard the voice of fourth living creature say, Come! And I saw, and beho a pale horse, and its rider's name was Death, and Ha followed him; and they were given power over a fou of the earth, to kill with sword and with famine and w pestilence and by wild beasts of the earth."

The white horse represents Christ setting out on triumphant career to win the world to Himself. The horse represents war, civil war—"slay one another." T and the black horse and the pale horse represent the w and the famines that scourge humanity on account their rejection of Christ. Through their wars and w always follows prolonged wars, food shortage, fam prices, plague, suffering nations on the earth. War in light of God's Word and the light of history is a survi of the depravity in man, the persistence of which is f

o true progress. It stops all moral ascendency and civilization.

"Wisdom is better than weapons of war." Ecclesiastes 9:18. "Scatter Thou the people that delight in war!" Ps. 68:30. Will nations ever heed God's word and refuse to be misled by the propaganda of militarists who glorify war?

Some warriors who see the futility of war do nothing to stop it. Frederick the Great wrote to his nephew, his successor on the Prussian throne, as follows: "Mark this well, my dear nephew, there is nothing which tyrannizes over the mind and heart so much as religion because it agrees neither with our passions nor with the high political views which a monarch should entertain. With regard to war, it is a business in which the slightest scruple spoils the whole matter. In fact, where can an honest man be found to carry on war, if he had not the right to make regulations justifying pillage, incendiarism and carnage?"

General Sherman said: "War is hell."

Major General O'Ryan says: "We soldiers are not ashamed of the way we fought, but those of us who know anything, know that fighting is not glorious. No matter how righteous the cause, the experience of a soldier at the front tends to lower his finer sensibilities. If any soldier came out of this war a better man than when he entered, it is in spite of and not because of his battle experience. War is the denial of Christianity, and of all the most sacred things in life. It exalts force. It thrives on lies. It is the product of hate and fear and cannot by any stretch of the imagination be waged humanely." General Butler has this to say: " War is a racket. A capitalist racket."

General Eisenhower remarked in a speech: "I hate war."

General Douglas MacArthur said in his victory broadcast from Tokyo on the evening of September first, 1945, in part: "Military alliance, balance of power, League of Nations—all have failed. We have had our last chance. If we do not design some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Erasmus, a great Christian scholar and contemporary of Luther, far in advance of his time, urged the principles of liberty, of peace and of the rights of the people now expressed in the term "democracy." In his book *Querela Pacis* he attacks the bishops who became war lords: "How come the bishop's staff and the sword to agree?..theologians and preachers preach war with the selfsame lips with which they proclaim Jesus Christ, the Peacemaker.. Do you herald with one trumpet God and Devil? Do you urge the simple people to smite and slay, the folk that are expectant to hear the blessed gospel from your lips?. Things have come to such a pretty pass that it is regarded as immoral and unchristian for a man to open his mouth against war, and to exalt and praise that only which is praised, exalted and extolled by the mouth of our Lord Jesus Christ..The cross is the banner and standard of Him who has overcome and triumphed not by fighting and slaying, but by His bitter death. With the sword do ye deprive of life your brother, whose life was rescued by the cross..The devil knows no offering is more pleasing than when one Christian slays another."

Hugo Grotius (1583-1645) a Hollander, said: "How can anyone fail to see, especially among the Christians, what an unhappy and disastrous thing and how strenuously to be avoided, is a war?" He gives us the motive which impelled him to write his book, *The Rights of War and Peace,* when he states: "For I saw prevailing through the Christian world, a license in making war, of which even barbarians would have been ashamed; recourse being had to arms for a slight reason or no reason, and when arms were once taken up, all reverence for divine and human laws was thrown away, just as if men were thenceforth authorized to commit all crime without restraint."

Robert Barclay, a Friend or Quaker, wrote in 1675 these words: "If to revenge ourselves, or to render injury, evil for evil, wound for wound, to take eye for eye, tooth for tooth; if to fight for outward and perishing things, to war one against the other whom he never saw, nor with whom we never had any contest;..if to do this and much more of this kind is to fulfill the law of Christ, then are our adversaries indeed true Christians and we are miserable heretics."

Kant, the great German philosopher, has no good word for war. He calls "war the destroyer of all good, the greatest stumblingblock of morality, hindering the attainment of an ideal training of youth, and making more evildoers than it destroys..when I see countries at war one with another, it seems to me like two drunken fellows threshing each other in a china-shop. Not only will it take a long while to heal the bruises that each has given the other, but also they must afterwards pay for all damage which they cause..What right has the State over its own subjects, to employ them in war against other states, to imperil their property, and even their lives thereby?—War must not be—for that is not the way by which man shall seek his right....even a race of devils, provided only that they were intelligent, would be forced to find a solution other than war."

The late Charles Beard, our great American historian, shows in his book *The Devil Theory of War,* how wars are made. He denounces war in the strongest language.

Dr. Harry Emerson Fosdick, a renowned American minister, calls war "the greatest stupidity."

Napoleon Bonaparte, who had intended to build a world empire and failed, said: "Alexander, Caesar, Charlemagne, and myself founded great empires; upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions die for Him."

Dr. Paul Scherer, a Lutheran pastor, says: "War is organized anarchy." A fine definition.

In view of all these wise sayings of great men we are persuaded that physical war with its mass murder and mass starvation, with its atomic bomb and lightning-like destruction of our cities, with its physical, and mental suffering, with its tribulation and its appalling desolation, with its universal misery and disintegration of our civilization, must go! It must be outlawed! No nation is justified, either before God or the conscience of the whole world, to commit again and again such horrible and hellish crime.

The foreign policy of our present administration is moving in the wrong direction. It has embarked on imperialism (expansion of territorial and commercial territory) and this entangles us with other imperialistic nations. We are stepping on somebody's toes and he will kick back. Our will to world power is a great temptation and drags us into the whirpool of European politics and militarism. In order to remain a world power we must have a strong army and navy. Imperialism always leads to war. Militarism has been the trouble maker and grave digger in Europe. If we think that we can cure Europe from its old sickness, we are mistaken. Europe is a sick continent and neither our form of government nor our economic system if adopted by the European nations will cure it. These pills may check the sickness for a while or appease these quarrelsome nations for a short period of time, but the old sickness—war—will break out agai No dreamer ever dreamed a wilder dream than that th United States can make over Europe—adjust her boun aries, allay her radical bitterness, put an end to h disputes and controversies, or satisfy the ambitions of h leaders. This ought to be reasonably clear after our sa experience in recent years (Yalta, Potsdam).

When we deal with Europe, we must deal with Euro as she is—with her suspicions, her fears, her hatred, h extreme nationalism, her poverty, most of all, her conce tion of government. Can we change this? If we cann change it, then hands off and make no treaties or allian with any of those nations. America, be wise! Beware an take care!

What shall we do? We went through a hard, agonizin blooddripping, life-taking war, only to find new and eve greater international difficulties after we had laid dow the sword. Which shall it be, America? We want our n tion to be a servant of God and not of Mars, a benefact of humanity, a friend of the friendless, the good Saman tan of the suffering and hungry multitudes, a good neig bor, a big brother, a wise and impartial counseler in th council of nations. They can be wrought only throug love. America put your sword into its sheath and lo your neighbors. Love is the fulfillment of God's Law.

Christian Unity

John F. Palm

Like a mighty army moves the church of God:
Brothers, we are treading where the saints have trod.
We are not divided, all one body we:
One in hope, in doctrine, one in Charity.

"Like a mighty army moves the Church of God.

"Yet it is a divided army. Because it is divided, it is confused. It is confused about its orders. Shall it hear, above all, the clear summons of its Divine Leader, or shall it listen first to the voices which speak for the differing traditions of men?

"It is uncertain of its strength. Comrade fails to recognize comrade and to stand beside him in time of need, because each belongs to a separate branch of the service.

"It is bewildered about its objective. Its battalions sometimes appear less eager to prove that Christ is right than to show one another to be wrong.

"Like a mighty army! But its might is potential rather than actual. If it is to serve its cause, it must find that unity in which there is strength.

"Yet, in the silence between partisan debates, and in the deep and quiet places of their own hearts, Christian soldiers hear the voice of the Leader, praying: 'Father .....that they ALL MAY BE ONE.'

"Religious truth is not divided, with every denomin tion holding a kind of real estate deed to its particul parcel of grant in the domain of Christian knowledg Denominations may emphasize different aspects of t truth, and may adopt different ways of interpreting But it is still the same truth. Whenever Christian peop try to state their deepest and most central convictio they say——though their forms of expression may va ——what is really the same thing. The martyrs and sain and missionary heroes are not the property of separa groups within the Church. They did not endure hardshi suffering for the sake of a denomination, but for t sake of Christ. The Christmas carols are not the excl sive possession of any denomination. Nor are the gre hymns. There is no Baptist, or Methodist, or Presbyt rian, or Lutheran Bible. There is just the Bible.

"They say there is one God, who is the Father of a mankind, and who recognizes no distinction of race nation or class. They say this God has most perfectly di closed Himself——especially His character of love a forgiveness——in Jesus Christ. They say because He this kind of God——because He gives us life and giv our life its meaning and worth——therefore we owe Him our deepest loyalty and our highest service.

"Christians say, further, we cannot really know this God, who is the Father of all mankind and who has shown His mercy to all in Christ, without having a new attitude toward our fellow-men, who are also His children.

"No denomination has a monopoly on these central truths of the Christian faith, And no denomination has ALL the truth, for we know only in part.

"Christians have to ask themselves in greatest seriousness, in the face of the life-and-death struggle for a decent and humane and Christian world, whether a divided Church has not become a luxury which we can no longer afford. It may be nice to have a denomination for every variety of religious taste, so that everyone can have a form of church life which as nearly as possible suits his preferences. But can we afford it——at the cost of losing this battle in which the future of the world and the supreme values of mind and spirit are at stake?

"I ask you to consider also that a divided Church cannot speak to the world the message which the world most tragically needs to hear. Nor can a divided Church give to the world what is one of Christianity's most precious and distinctive gifts. That gift is the word of reconciliation. That gift is a way of healing divisions and overcoming enmities.

"When the churches of America plead with the members of the United Nations to reconcile their differences, it san scarcely fail to be noted that these pleas are spoken in the voices of two hundred and fifty-six denominations which themselves have been unable to get together." (Above quoted from a radio address by Dr. Truman B. Douglas, Jan. 1948.)

Christ's deep desire that all his disciples might be one, stands out strongly in His prayer in John 17: 17-26. When Jesus met with His disciples for the last time before His death, He prayed that his followers might ALL BE ONE. He did not desire this merely because unity is more pleasant than strife. He prayed: "Father, that they all may be one....that the world may believe" (v. 21) The world today does not believe. It is trying to find unity——by almost every way except the One Way. And we Christians must ask ourselves in all humility how much of the world's disbelief is due to the fact that we have not heeded this prayer of our Lord——THAT WE ARE NOT ONE! I Corinthians 12 is the charter for Christian unity for all time.

Our present Church, divided into a great many separate denominations, is opposed to the expressed desire of Christ and His disciples. The list of the different denominations and sects in the United States is a long one, and makes very unpleasant reading. The result is that the efforts of Christian people are scattered and divided. Frequently much of their strength is wasted in competition and the impression made upon those who are not Christians is exceedingly bad, particularly when controversy and rivalry are permitted.

Consider the following commentary on the subject by Harold Griffith Keys on the question: "Should Churches Pay Taxes?" Feb. 1949, Magazine Digest, page 114:

"From all over the country the cry goes up: Too many churches! Alike from the long-suffering public and from enlightened churchmen the plea is: 'Get together; cut out waste and increase efficiency.'

"An effective method to achieve this would be to put all churches on the tax list. It is safe to predict that 10,000 of them throughout the country would close before the tax collector's auctioneer could get around to cleaning up the parcels to be disposed of for delinquent tax payments.

"Thousands more would soon follow. Countless languishing churches would conclude that their doctrinal differences with their neighbors were not so grave at all, and there would be widespread mergers and church unions."

What are the chief hindrances to church unity? Are there any which cannot be overcome? Which are the most difficult ones? In any list of the chief hindrances to church unity the following will undoubtedly be mentioned:

1. TRADITION: There is an inertia about churches which seems to insist that "As it was in the beginning, so it shall ever be." A separate church, perhaps, was formed one hundred years ago over an issue which was then a lively one. The original issue has been forgotten years ago, but the body still goes on as a separate denomination.

There is no particular reason for the separation except that it has been that way for a long time. When we come to think of it, it is really strange that different branches of the same denomination which split in the turbulent times before the Civil War should not come together now that the differences upon which they split have been settled for eighty years. Happily, there are many evidences that the separate branches of the same denomination will soon be joined as one.

We ought to be warned by the Pharisees about whom Jesus said that they made void the Word of God through their traditions: "Why do ye also transgress the commandment of God by your traditions?" (Matt. 15: 3). We ought not to cling to any tradition which hinders us from fulfilling Christ's desire that we should be joined to our brethren.

2. A second great hindrance to unity is the spirit of INTOLERANCE. When any group of people say: "Our view is the right one and everything else is wrong," they make Christian unity impossible.

3. Differences are perpetrated in the church of Christ by MAGNIFYING THINGS WHICH ARE NOT IMPORTANT. Things which, without harm, could be left to the individual taste or belief are set up as tests for church membership. Sometimes these things are matters of church government. Sometimes they are observances. Sometimes they are matters of belief which are not of vital importance.

The most powerful influence which retards unity is the prevalence of the conservative Pharisaical mind in some branches of the Church. Unfortunately, Jesus did not destroy this type of mind when He was martyred by it. It has lived on and indeed, will continue to do so throughout human history. Our Lord condemned it as the mind which concerns itself with cleansing the outside of the cup only; as the mind which "shuts up"—or hedges around—the kingdom of heaven so that men are unable to find it. In other words, the Pharisaic mind is unable to distinguish between the greater and the less, between the inner spirit and the outer manifestation.

The tremendous difficulty in combating Pharisaism is its complete sincerity. There are opponents to Lutheran unity who are motivated by self-interest, who are immersed in the "filthy rags" of ecclesiastical righteousness and who are as spiritually dead as were the Sadducees of old. But these men do not actually hinder unity. The Almighty and His children know them for what they really are. But the Pharisees are not only a much larger group; what is more important, they are profoundly sincere in opposition to unity. They are literally safeguarding that deposit of truth which they undoubtedly possess.

As Dr. J. W. Schillinger well says in his article: "WHAT PRICE LUTHERAN UNITY?":

"Without any doubt these so-called righteousnesses which sometimes divide congregations are also the stumbling-blocks which stand between synods and prevent harmony and unity. If all of the Lutheran synods could once agree with the prophet, that their tenaciously held righteousnesses are nothing but filthy rags, and then cast them away, that would bring our dear Lutheran Church far on the road towards unity. Let us now glance briefly at some of these righteousnesses." He lists them as follows:

1. Boastfulness and arrogance about pure doctrine.
2. Pride about sound practice.
3. Resolutions and theses.
4. Working together.
5. Theological learning.

It should not be forgotten that the Pharisees of the first century got their name because they were the "pious" men who rebelled against the paganizing of the holy temple in Jerusalem, and resisted moreover, at the risk of their lives. The same spirit burns brightly in the hearts of our contemporary pharisees who would resist the will of Christ Himself rather than sacrifice one jot or one tittle of their law. Their very concern with divine truths has blinded them to the living will of God. They are so determined to preserve the faith "once delivered to the saints" that they cannot perceive the faith which Almighty God is delivering to His children NOW, which, though identical in spirit with the faith of history is not always identical in form. The sincere but deluded churchmen will resist unity with every possible weapon and, becoming more and more emphatic in their loyalty to denominational peculiarities, will finally become more devoted to the denomination than to Christ. Yet even in the final disloyalty they will still be unconscious of their betrayal of the Master!

The only cure which can transform this weakness into strength is a mighty increase of the Spirit of God within the churches themselves. By the Holy Spirit the churches have been reminded from time to time that they exist to do the will of God and not to preserve themselves. Such a realization will again hurl the Pharisees and those of larger vision into conflict with one another. But the time has come for those who have the larger vision to arise and defend what is entrusted to them. They have been appeasers far too long, and the result has been, as it always must be, that the Pharisees have dominated the churches to the detriment of the Christian cause. It is not desirable that the Pharisees be excluded from the churches, but it is desirable that they be taught that they are not the only members of the Christian community and, therefore, cannot dictate the life and program of the Divine Society. And for Pharisee and broad-visioned alike, there will come, out of such a triumph of living Christianity, the reward of ONE SPIRIT IN ONE BODY.

Two recent articles appearing in *Look* magazine should give us pause. In one *(Look,* Aug. 2, 1949) Agnes E. Meyer writes on the topic "WHY PROTESTANTS NEED TO WAKE UP." The by-line of this article says: "The Protestant Churches are squabbling for power as more and more people turn to religion. They must settle their quarrels and work on problems together, or perhaps never get another chance to fulfill their missions."

A second article appearing in *Look,* Aug. 16, 1949 with the title: "THE LUTHERANS," by Lewis W. Gillenson, says:

"For 300 years (Lutherans) have clung tenaciously to the orthodox dogma of Martin Luther. But this most united of all Protestant sects in religious belief still remains the most disunited in matters of organization. The church of America's Lutherans is the split personality of the body of American Protestantism. In doctrine, no other Protestant church is so unified. IN ORGANIZATION, FEW ARE LESS UNITED."

Finally, an article by Helena Huntington Smith in the July, 1949 *Woman's Home Companion* titled "WHAT ARE OUR CHURCHES COMING TO?" reminds one of Clarence Johnson's facetious remark that "The church to which most people belong is the seventh-day absentist."

Mr. N. J. W. Nelson wrote truly in *The Lutheran Companion* for April 23, 1947:

"We are Lutherans and have the same glorious confession, handed down to us by God through the great Reformation. What a miserable spectacle we present to the world by the more or less bitter controversies that occur! In fact, we make ourselves the laughingstock not only of the world but of fellow Christians of other denominations. It is rather a farce for us to sing:

'We are not divided: all one body, we.'"

The day is gone for intolerant groupings, breathing a schismatic spirit. We are to be true to our own inheritance, but not in an obstreperous or flamboyant style. To isolate ourselves in complacent self-sufficiency,

rse the delusion that "we are the people," to fail in iternity with all who share in spiritual experience and pe, to lack interest in the progress of religion and mis-nary conquest outside our own narrow pale, to have concern for the healing of the breaches among those circled by one faith, one baptism, and the prayer of rist "that they may ALL BE ONE" (ut omnes unum it), is condemnable sectarianism, is ignorant bigotry, tragically unchristian.

Many need to be taught, and taught dogmatically, that, ough made up of separate societies of professing Chris-ns, the Church is substantially and grandly ONE, the nding ligature being a common obedience and loyalty the Lord Jesus Christ. As against ecclesiastical rival-es and mutual criticisms, what a happy effect if every-where there was the humbling realization that no particular body, however rigorous its disciples and comparatively orthodox its creed, is, as Dr. Cadman put it, "a pure precipitate of New Testament teaching." There is none that is perfect, no, not one! The spirit of divisiveness in the Lutheran family will wane as this is recognized, and when disagreements and every schismatic impulse are stifled!

In the meantime let us read the message in II Chronicls 30 and learn how the most sacred memories of the past, when the twelve tribes in Hezekiah's day were a united people, and the glowing hopes of a God-blessed future for a united people overpowered all selfish pride and vindictiveness by a catholic piety and patriotism worthy of even this Christian age!

Flaws in New Testament Textual Criticism

E. H. Parsons

BEHOLD, A STARTLING CONTRAST! A man is endowed with exceptional talents, and is raised to a place of importance in the field of Bible study; at man, Tischendorf, makes a statement that the com-only received Greek text underlying our commonly ceived English translation is corrupt, and his state-ent is universally accepted as true. God has recorded at "We have also a more sure word of prophecy" (II et. 1:19), and His statement is universally explained way.

In testing research and in checking the findings of sci-ntific study, three lines of investigation should be sub-cted to inquiry: foundation resting on, approach to the roblem, and direction the scientific study has taken. he all important finding of New Testament textual riticism is that which is also set out in the booklet, An ntroduction to the Revised Standard Version of the New estament. That crucial finding is worded therein (p. 5) as follows: "The first and most important improve-ent made by the revisers was in the Greek text which as made the basis for their translation. The King ames Version was based essentially upon the Greek ext of Beza, printed in 1598. Though he had available hat we know to be much better manuscripts, Beza had ollowed the text of Erasmus, which was based on late nd corrupt medieval manuscripts. The tremendous ad-ance in textual criticism during the nineteenth century ade it clear that it was indefensible to follow this so-alled "Received Text." The revisers, following the rinciples used by Westcott and Hort for recovering the riginal text, found correction to be necessary at more han five thousand points."

Against the foregoing conclusion and to the method nd means of procedure leading to said conclusion, the ollowing observations are offered:

1. *Skepticism is the foundation of present Biblical Criticism.*

Instead of commencing with the premises that the statements in the Bible are absolute truths and that we have the "sure word" of God, the two branches of Biblical research take the negative stands: (1) of denying the accuracy of those premises, and (2) of resisting by specious means the establishment of those premises. This foundation of skepticism is essential to the two schools because their starting point is the 'Source Theory,' namely that the Bible is essentially if not wholly of human origin because compiled and not "received." Therefore, the two schools must take the negative stands to discover what are the true facts instead of the Bible statements, and to strive to recover the so-called true text. Worldly scientific research is always looking for "the missing link." So-called science is always hunting to restore, and never intending nor planning to confirm. Biblical Criticism should be defined as and should be practised as—that branch of theological study which aims to corroborate the Bible narrative on the one hand, and on the other hand to determine or establish the incorruptness or authenticity of the text in its individual parts, thereby laying the basis for actual interpretation.

2. *Unfairness in seeking to shift the burden of proof is characteristic of current Biblical Criticism.*

It makes a good deal of difference upon whom rests the burden of carrying forward the burden of proof. This shifting characteristic is a natural outgrowth of the Source Theory. The one school of skepticism, called higher criticism, denies that the Bible narrative is absolute truth, and then proceeds to discover the truth; the other school, that of lower or textual criticism, denies that we have a duplicate of the original Bible text, and

then proceeds to recover that duplicate by a process of reasoned choice and elimination from a few thousand Greek as well as translation texts of the New Testament. To date, Higher Criticism has a 100% miss on denials of statements on which clear, satisfactory and convincing concrete evidence has been forthcoming. Lower or textual criticism seeks to discredit the present commonly received text of the New Testament by asking the question: 'Why is not the Received Text corrupt since it is based on a few and late Greek manuscripts which are corrupt when compared to ancient Greek manuscripts?' Textual criticism by this subterfuge seeks to avoid proving that a printed Greek text of the whole New Testament is corrupt whenever it is printed from a few late handcopied manuscripts, each containing one or more books of the New Testament. Let the textual critics bear the burden of proof that a reprint of a few late handwritten parts of the New Testament is corrupt when not agreeing with early manuscripts. To date, textual critics have side-stepped the bearing of this burden of proof.

3. Textual Criticism errs in stressing age of manuscripts rather than care of transmission.

One would naturally hold that care of handing down the N. T. text from age to age is far more important than age of manuscripts having no counterparts in our times. Stressing age of manuscripts is one of the essential cogs or links in the rationalistic system of hypothetical texts. The ideal of current textual criticism is the discovery of N. T. copies up to the originals. The flaw in this scheme is that the transmission of the N. T. text was not under a planned and supervised system of transmission under scholarship control. Again, textual scholarship has only ascertained the achievement of stewardship of the Western church in regard to the N. T. text up to the time of printing, and has done very little in ascertaining the stewardship of the Eastern church. Western manuscripts have 95% of their readings corresponding with the readings of the Received Text; the 1881 hypothetical Greek text manufactured by the translators of English Revised Version for this New Testament differs with the Received Text of 1611 in 5,788 readings, according to Scrivener. The hypothetical Greek text of 1901 added 25 to this number. The hypothetical Greek text of 1946 prepared for the English Revised Standard Version makes further addition to this number. The dominant textual theory of proceeding by stages to the original text needs as one of its essential links the age of manuscripts. Consideration of care of transmission does not fit in the pattern of the ancient recension progression theory. Upholding a theory at all costs is sacrificed for the fair consideration of a problem from all angles. Erasmus, Beza, Elzevir, Bengel, Nolan, and Scholz all used the Eastern manuscripts as the actual duplicates. When Scholz, a Roman Catholic scholar, at the cross-roads in the history of textual criticism, pointed to investigation and research of Eastern manuscripts as the direction which textual criticism should take, Protestant Tischendorf who saw no stewardship angle in the text of the New Testame set the army of textual resources in the direction marching again down the centuries through the tex made in the Western ecclesiastical jurisdiction. He we have one of the ironic turns of history. The fir history obituary of Tischendorf and his successors, Westcott & Hort, has not yet been written. Schola have told and still tell about the uniform agreement actual Constantinopolitan texts. This uniformity shou show that there is an Eastern Received Text, varyi only in common copying mistakes. Still no stewardsh investigation, as has been done with Western texts, h been started with the Eastern texts. It must be admitt that such a study is useless in the theory of proceedi to the original, and might uncover discovered truths th would cause the textual theory to collapse. Textu critics have so far avoided the point-by-point discred ing of the higher critics. The textual critic rationalis system is a closely-knit chain system of logic with fe links, including that the Western texts have the pur state, and that the Western jurisdiction has texts pr gressing uniformly to the time of the originals.

4. The history of textual criticism has been unfai presented.

The history of textual criticism should be a part Church History. The versions or translations should tied-in with the history of missions, which fact wou bring forth the viewpoint of interpretative renderin necessitated for different mission fields, in addition the leaning to propagandizing for certain schools theological thought. This would, then, of itself expl in great part the divergent handling of the Greek te in the ancient versions. The history of the N. T. can should not only be a part of Church History but sho also be tied-in with textual criticism. The presentat of textual criticism apart from the historical settin both secular and religious, gives a one-sided view. A this defect, as well as classifying manuscripts by peri and building a theory of text recensions thereon, pointed out in one of the main textbooks on the histo of textual criticism. Davidson in his book, A Treat on Biblical Criticism (1853), Vol. II, p. 37, makes t following admission: "There is difficulty in distingui ing periods in the history of the text, without presu posing a theory of recensions or a classification, wh it is better to avoid at present. And yet the history the text, as hitherto treated, has consisted of little m than the speculative views of ingenious men." Th words find fit application to all the works of text criticism, which fill in missing facts with assumptio and unproved conclusions. Such a condition is found Davidson's A Treatise on Biblical Criticism (185 Horne's Introduction (1834), the introductions and pr aces to various hypothetical Greek texts by Lachma Tregelles, Alford, Tischendorf, Westcott & Hort, W mouth, Weiss, Souter, Von Soden, Nestle, and in recent An Introduction to the Revised Standard Vers of the New Testament.

5. *The conclusions of textual scholarship have been drawn from faulty and incomplete research, and from assumptions.*

One of the common occurrences met in the history of textual criticism is the crimination and recrimination of textual scholars. The early church fathers accused each other of falsifying what the Scriptures say and of changing the statements of the accuser by his opponents. In the history of the Bible in the West is found this enlightening comment by Origen in the first half of the third century, in his commentary on Matthew: "But now without doubt there is a great diversity of copies, whether it has arisen from the indolence of certain scribes, or from the boldness of some who make irksome emendations, or from the procedure of such as add or take away what pleases them in the correction of manuscripts." Again, the collations of scholars have given rise to confusion by not having correlation made with the Received Text as a standard. Each collator, more or less, made his collation, therefore, individualistic, and not as a part of a cooperative whole. Furthermore, succeeding textual critics attacked prior collations as being erroneous in many places, or as being generally unreliable, or as being merely collations of selected passages, or as being merely skimpy surveys from which sweeping assumptions were taken for granted. Yet again, no systematic system of classifying of manuscripts from one textual age to the following exists so that there is confusion and bewilderment in identifying manuscripts. Also, there still exists too much guess-work in the dating of manuscripts and in classifying manuscripts into families. Dates of manuscripts may vary up to five centuries; scholars are in bad disagreement in regard to placing of manuscripts into families. Still, age of manuscripts and families of manuscripts have in accordance with variation of treatment formed the bases of hypothetical Greek texts from one generation to the other. Commencing with Lachmann we have a series of hypothetical texts, all short-lived. The last one is that of the translators of the Revised Standard Version New Testament. This hypothetical Greek text is from Nestles' 17th edition with a few differences; but this text has not yet been put in print for sale to the public. In spite of the fact that the textual critics know that there is too much groundwork to be done and therefore conclusions are premature, nevertheless they go on spinning new theories, even to abandoning the prior generally accepted theory of scholars. "Their (namely, Westcott and Hort) theory of the 'neutral text' has been abandoned even though the manuscripts which they included in that classification are still recognized as of great importance, chiefly Sinaiticus and Vaticanus" (RSV Introduction P. 40). Again, scholars do not agree in regard to the question whether the ante-Nicene Church fathers made direct quotations from the New Testament Scriptures or merely alluded to same. Some scholars state that the early church was engaged with the practical aspects of Christianity, and that because of persecutions exhortation was the prevailing theme; furthermore, the exact words of Scripture was not a matter of immediate concern because controversies of the canon involving what books are, and what books are not, a part of the New Testament was the immediate problem. On the other hand, other scholars, by implication at least, hold that the ante-Nicene Church fathers did make direct quotations from the Scriptures; and, because no quotation as to I Jn. 5:7 and other disputed verses have been discovered, such verses are spurious. Summarizing, therefore, it may be said textual study and research is very unsystematic, and in parts lacks accuracy, and in numerous key-point places lacks truthfulness. No wonder Davidson (p. 333) exclaims: "The entire subject of recensions is so insecure and intangible, that nothing can be built thereon." Nevertheless, the Revised Standard Version of the New Testament was built thereon.

6. *The controversy regarding Codex Brixianus (f) has been side-tracked by the Tischendorf school of textual criticism.*

The Tischendorf school consists of his successors in his direction of textual criticism, as: Scrivener, Westcott & Hort, Gregory, translators of the English Revised Version of 1881, Weymouth, Weiss, translators of the American Revised Version of 1901, Souter, Von Soden, translators of the Revised Standard Version of 1946, Sir Frederic Kenyon, etc. The other school at the time of Tischendorf was that of Wordsworth; his school of scholars covering the period from Erasmus on leaned toward the view that the Constantinopolitan or Eastern texts of the various groups into which the New Testament disseminated represented the true text. Wordsworth had many things in common with Mill, Bengel, Nolan and Scholz. What a difference would be the textual situation today if the direction desired by Wordsworth had prevailed! Hear what he has to say! Wordsworth, in his Preface to New Testament, vol. I, p. XIII, says: "The text of the present edition is not a reprint of that hitherto received in any impression of the New Testament. The editor has endeavoured to avail himself of the collations of manuscripts which have been supplied by others, and to offer to the reader the result at which he has arrived after an examination of these collations . . . . He feels it his duty to state, that he has not deviated so far from the text commonly received, as has been done in some recent editions. Indeed he cannot disguise his belief that a superintending Providence has ever been watching over the text of the New Testament, and guiding the Church of Christ, as the guardian and keeper of Holy Writ, in the discharge of her duty." Lachmann was the first to cast aside wholly the Received Text; then Bishop Wordsworth took it up again, believing that God ruled over its formation in His good providence; and then Tischendorf cast it aside again, and took up Lachmann's view of issuing an edited text mainly derived from Codex Sinaiticus which he discovered.

Codex Brixianus (f), a Latin translation of the Gospels, is dated the sixth century and is classified as a revised recension of the Old Latin or Itala, by the Tischen-

dorf school. On the other hand, those of the Wordsworth school date this manuscript as early as the second century and not later than the fourth century; again, its scholars assert that this codex is the original Old Latin or an exact duplicate thereof and from it were made the free translations known as the Old Syriac and the Later Old Latin or Itala (Horne's Introduction Vol. II, p. 207 on). Wordsworth and White regarded Codex Brixianus as the best representative of the Old Latin text which Jerome had before him when he made his edited text, now called Vulgate (Hastings Dict. p. 921). *Behold, a startling statement!* J. N. Darby, a cautious exponent of the Tischendorf school, says in the preface and introduction to his translation of the New Testament (p. 10): "But then even here is a singular phenomenon: one ancient MS of it (i.e. Old Latin), Brixianus, is uniformly the Textus Receptus. I think I only found one exception. Where did this come from?" Here we find in the ecclesiastical jurisdiction of the West a Latin duplicate of the Received Text. Question No. 1: Is Darby's statement true? Question No. 2: Is there a vast number of uncollated Latin Manuscripts among which lies the Brixianus counterparts for: Acts, Pauline Epistles, General Epistles, and Apocalypse? Nolan showed that Brixianus is a very literal translation. Therefore collation with the Received Text is simplified. Scholz took up Nolan's views and extended them to include the Constantinopolitan text group. Scholz held the view and set out to show that, except for interpolations and omissions, the sense of the Alexandrine or Western texts and the Constantinopolitan or Eastern texts were identical, but that the wording differs in places because the Western texts substituted with synonymous expressions. To this view a strong exponent of the Tischendorf school, namely, Davidson (Vol. II, p. 83) says: "This system is no more free from objection than its predecessors. The ablest opponent it met with was Tischendorf, who undertook to examine the arguments of Scholz at considerable length, and with much effect. The great objection to it is the assumed fact of the later Constantinopolitan M S S having faithfully preserved the primitive text which circulated in Asia Minor and Syria." This neat trick, often employed by higher critics, of asking for concrete prior evidence was used effectively by Tischendorf to turn the course of history for textual criticism, and Codex Brixianus was forgotten!

7. *The great Greek codices appear to be edited texts, and not copies.*

Textual Criticism has for the past 70 years rested its theories on Codex Sinaiticus, Codex Alexandrinus (A), Codex Vaticanus (B), Codex Ephraemi (C), Codex Washingtonensis (W). Tischendorf's hypothetical text was based on Sinaiticus, Westcott & Hort's hypothetical text was based on Vaticanus. Weiss favored Vaticanus. Nestle's recent texts are resultant edited texts based on the three edited texts of Tischendorf, Westcoot & Hort, Weiss and lately Von Soden. The remark by an old German professor before the turn of the century is appropriate at this point: "Thou shalt worship no codices." Codex Vaticanus has a blank space after Mk. 16:8. Copyists just copy and do not exercise judgment what to add or to omit or to change. The latter process is editing. Sir Frederic Kenyon, the world-renowned British textual expert, pronounces Vaticanus to be an edited text. This implies that textual criticism existed a thousand years or more before the time which textual scholars have stated to us to be the fact. Codex Sinaiticus appears to have been compiled by four scholars; and shows many erroneous corrections and changes causing mistakes and these in the handwriting of the original 4 scribes. Kenyon says that Sinaiticus is also an edited text (Story of the Bible, p. 143). Codex Alexandrinus is in the handwriting of three scribes whose corrections show them to be Alexandrian grammarians. Strabo, Greek geographer (25 A.D.) and a contemporary of Jesus and his disciples, accused the scribes and grammarians of Alexandria of making changes in Aristotle's writings. Codex Ephraemi is a palimpsest with the washed-out Greek extremely difficult to decipher. It is now held in higher esteem than when its owner attempted to erase out the Greek text. Codex Beza (D) is a paraphrastic edition similar to our present The Greatest Story Ever Told by Oursler. Codex Washingtonensis has the double ending of Mark and has other editing and compiling characteristics. Furthermore, each of these codices have no descendants and have no indications of being texts used. They are really manuscript mummies of edited texts that have died. Later Greek manuscripts in the West, whether Greek alone, or Greek-Latin, appear to be replicas kept as souvenirs, or mementos, or collectors' items, or museum curios. Place kept, lack of descendants, lack of signs of usage, and the Roman Church suppression of the Bible are all factors to be taken into consideration with the latter named manuscripts.

8. *Textual Criticism has not proved that the Received Text is an edited text.*

Here is a matter of controversy of the most vital importance. Some textual historians, collators, editors and critics state that Erasmus edited his text, that Stephens made a corrected reprint of Erasmus' text and using more complete manuscripts, that Beza made a corrected orthographical reprint of Stephens' text, and that the Authorized Version used Beza's text but corrected obvious typographical errors. Other scholars state otherwise. Such is the state of agreement among the scholars. At the time of the apostles the books of the New Testament circulated singly (Col. 4:16, I Thess. 5:27). In 12[illegible] A. D. Marcion went to Rome with a collection of two groups: an abridged copy of the Gospel according to Luke, and ten Pauline Epistles more or less incomplete. Later we find four and sometimes five groups: Gospels, Acts and General Epistles (or, Acts and General Epistles separately), Pauline Epistles, and Apocalypse (also called Revelation). Erasmus used 5 manuscripts. Nothing in history, except assumptions, has been shown to identify

hese manuscripts except that they were Constantinopoli- an texts. Neither is there any forthright statement nor ny concrete evidence disputing that Erasmus merely opied the manuscripts and in a form convenient for rinting. Stephens used 7 manuscripts for First Epistle f John but these he merely lists by critical apparatus n the margin with marks in the text for which there ppear variant readings. Some scholars claim these anuscripts have been identified; others deny that claim. ome claim Stephens edited a text; others claim his text s a corrected reprint of the 5th edition of Erasmus. Davidson (p. 113) states: "It is thought Stephens made o use of MSS. for editing a text." The separate editions f Stephens' text,—the 1550 edition has the name, the tandard Received Text,—discomfits textual critics be- ause of the inclusion of I Jn. 5: 7. It is said that Ste- hens had 65 manuscripts for the third edition. Stephens hows only one variant reading for I Jn. 5:8 and that eans that one or more of the 7 or more Greek MSS. e had containing the First Epistle of John only omit in heaven." This is indeed a jolt! Where are these anuscripts, which had I Jn. 5:7? Here there is too uch suspicion. The only way for Biblical Criticism to lear the atmosphere here is first; to collate the Eras- us' texts and the Stephens' text with the Received ext in common use today, secondly to get the exact acts in regard to the text labors of Erasmus, Stephens, eza, and the translators of the Authorized Version and irdly, to present something more palatable for the criti- al apparatus by I Jn. 5:7 in Stephens' text than that tephens made a mistake, which is hard to believe be- ause I Jn. 5:7 was a perplexing problem for both Eras- us and Luther, who had probably only seen one Greek ext having the 1st Epistle of Jn. and that copy not hav- g I Jn. 5:7. Stephens was a careful and accurate cholar, and he was familiar with the controversy over Jn. 5:7.

. *The present system of textual criticism results only in each generation being given a new hypothetical text.*

Each generation has textual experts; and commencing with Lachmann each generation is presented with a new reek text of the New Testament, having the endorse- ent that it is the Recovered Text—the Greek text re- tored as close to the readings of the original as is hu- anly possible. The list is imposing with each having everal differing editions: Lachmann, Tregelles, Alford, ischendorf, Westcott & Hort, Weymouth, Weiss, Souter, on Soden, the two Nestles' 17 editors, etc. Most of these exts are now collectors' items. They have lost their ating as a Greek Bible, they have lost their value even s a common reference book, but they have become mat- ers of history. The Received Text is common and easily btained from religious book stores, large and small, and n different editions as Berry's interlinear, Bagster, etc. The structure of current textual criticism is held together y a mass of assumptions and far-fetched conclusions, on which subject the following relate the best alibies its exponents can give: (1) Davidson, vol. II, p. 84-87—

"But while learned men were concocting recensions, others rejected them all as untenable, improbable, and useless. This was the case with Matthaei, who unceremoniously cast aside the idea which prompted Griesbach and others to classify their materials of criticism. Professor Lee in like manner uses strong language of similar import. Nor are Mr. Penn's words less dogmatical and decided. 'The diversities,' says he, 'resulting from all these causes gradually but continually multiplying through several ages of transcription, in different and distant countries, produced at length texts characteristically differing from each other, and from the most ancient surviving text; and the innate propensity of the mind to clear its notions by endeavouring to reduce its confused ideas to systematical arrangement, prompted some late learned critics to persuade themselves that they had discovered in the chaos of various readings certain fixed marks or tokens by which they could be reduced into true classes or orders.'" Continuing Davidson says further in regard to textual labors:

"With the language of these scholars we do not wholly sympathise. We are not yet prepared to set aside the whole matter as an ingenious riddle. Though several attempts to erect recension-systems have not been satisfactory, we need not therefore look upon all such endeavours as airy and unsubstantial, or as terminating merely in fine-spun theories and webs of gossamer. Intricacy and obscurity must rest on the subject. It may be difficult to disentangle classes of documents from one another. Averse to subtility and minuteness, some scholars will make this their natural aversion an easy transition to the sentiment that the whole is futile. But in an undertaking so important as the establishment of a pure text, it facilitates the labour of a critic to classify MSS., versions, and citations, so that he may be helped in deciding on the claims of a particular reading. In the formation of a standard text it may be of some use to lay such a foundation. Hence we do not feel ourselves justified in rejecting at once the whole system of classification as visionary. With all the conjectures which have been indulged in, and the intricacies of the subject it must not be rudely dismissed. It may be that historical facts are scarcely sufficient to furnish data for any system of recensions properly so called. It may be that conjectures have been put forth too liberally regarding revisions of the text in early times, and the nature of the text itself. It may be that the speculations of German critics have taken too wide a scope, agreeably to the natural tendency of the nation's mind. It is quite true that there is a vagueness and an indefiniteness about the topic which excite rather than gratify a curiosity to know it thoroughly. We admit that it is difficult for the framers of the recension-system itself to distinguish the class to which a particular reading belongs. The characteristics of the text belonging to a document may be almost equally divided between two classes. Or, they may be indistinctly indicated, so that it is very dif-

ficult to discover the recension with which it should be associated. The marks of its relationship may be defined so obscurely as to make the question of determining its appropriate class a delicate one. It is also freely admitted that no one document exhibits a recension in its pure or primitive state; but that each form of the text is now more or less corrupted. Still however, with all these drawbacks, the whole system of classification need not be abandoned as visionary. Meagre as are the means within our reach of obtaining a good acquaintance with the early treatment of the New Testament text, we need not despair of all success. No system may be historically sustained, because history says little or nothing on the subject; and yet some system may be convenient. We may arrive at a well founded classification, without the ability to shew from early history its probable origin and existence. As long as the existence of certain characteristic readings belonging to various memorials of the text can be perceived, we will not abandon the idea of recensions or families And we believe that classes in the whole mass of materials may be distinguished from one another Their number here is of no moment; their existence is all we claim; and few critics will hesitate to admit the latter as a fact, believing that the critical documents of the New Testament text separate themselves by means of characteristic readings into certain classes."

(2) RSV Introduction p. 40: "If Kenyon's conclusion is correct—and it is shared by many other experts—the situation is completely changed from that in 1881. Instead of tracing back the text to its original in the autographs by a steady process of convergence following back to a common source the divergent lines of descent, we shall have to stop when we get to the second century; and in place of some rule of preference for one type of text over another, or for their common agreements over their divergences, we shall have to trust a great deal more than heretofore to what is called internal criticism. In fact, this is about the point at which we had arrived anyway: the style of a New Testament author, for example, counts for a great deal more in textual criticism at the present time than it did in the nineteenth century; and Matthew, Luke, and perhaps even John, are pretty good early witnesses to the text of Mark, for example; and so on. But now, with Kenyon's conclusions before us, it is more obvious than ever where our chief problems lie. In the first two centuries this original text disappeared under a mass of variants, created by errors, by conscious alterations, and by attempts to remedy the uncertainties thus created. Then, as further attempts to recover the lost truth were made, the families of text that we know took shape. They were however nuclei rather than completed forms of text, and did not at once absorb all the atoms that the period of disorder had brought into existence." (The Text of the Greek Bible, p. 242).

10. Textual Criticism has given no assurance that "W have also a more sure word" (II Pet. 1:19).

From the labors of higher criticism and from th theories of textual critics have gone forth delusions tha are now in the process of systematization of errors tha will in the future plague the churches. This is reflecte in recent religious books, and also in theological work and also in official church magazines. The inspiratio and authority of the Word of God, that is, the Scrip tures, is being challenged under various forms of Pla tonic and Aristotlelian dialectics, very ingeniously pre sented with a pious preface. The series of hypothetica Greek texts arising in each generation can give only a "almost persuaded" eulogy of itself, as "a probability ap proximating certainty," or "an assurance approximatin certainty." Faith, which is trust making real thing hoped for, not doubting facts not seen, does not thrive o "almost" but on "sure word." Faith wavers when ther is no assurance of an established text in fact. If the ex istence of a word or words wavers, the sense waver There can be no wavering as to what God says. Sur religion needs "a sure word."

11. The fruits of textual criticism are not becoming es tablished.

By fruits, in this instance, are meant the translation based upon the hypothetical Greek texts formulated b textual critics. Is God leading the churches away fro using the English Revised Version of 1881, the America Revised Version of 1901, the Revised Standard Versio of 1946, and all the modern translations based on manu factured Greek texts? For this "sign of the times" (M 16:3) one notes that the English Revised Version is be coming only a reference work, sale of the American Re vised Version is almost at a standstill, sale of the Re vised Standard Version is slackening after the first rus due to curiosity for something new as well as hope fo a clearer and just as accurate translation as the Autho ized Version, and sales of modern translations were ne er of great moment. What about the sales of the Autho ized Version mirroring the Received Text? The "sign of the times" coupled with realizing that God is a Go who cares and also cares for is a factor to be observe with His Word. Summarizing, what text is being gran ed continued existence as the word of God? Establishe fact is an all-important consideration. "Scripture ca not be broken" (Jn. 10:35).

In conclusion, after my study in the field of textu criticism, I still say

> "We have a sure, prophetic word,
> By inspiration of the Lord;
> And though assailed on ev'ry hand,
> Jehovah's word shall ever stand."

The Reader's Viewpoint

THE WRITTEN WORD

ir:

As I view the situation, Rev. Neve in his discussions does ot question that the Scripture is equivalent to the Word f God. He knows that Jesus says, "It is written, Man shall ot live by bread alone, but by every word that proceedeth ut of the mouth of God" (Mt. 4:4), "Making the word of od of none effect through your tradition, which ye have elivered: and many such like things do ye" (Mk. 7:13) nd "Sanctify them through thy truth: thy word is truth" Jn. 17:17). In these verses Jesus uses the expressions, Word nd Word of God. In spite of contrary statements of some, esus did argue, and did give intellectual, logical demonrations (Mt. 17:24-27, 22:15-22). Christ did nothing unecessary, and it was in argument that Christ said to his earers then and to us now, "Ye do err, not knowing the criptures nor the power of God" (Mt. 22:29). Here Jesus ses the term, Scriptures. Neither does Rev. Neve deny the iracles and the prophecies in the Bible. As I read Rev. eve's statements, he does not deny that the originals of he Old Testament and the New Testament were inspired y God (2 Tim. 3:16). Neither does Rev. Neve, nor do I, y to demonstrate the inspiration of the Scriptures as orighally given. We are talking about our present Bible. Again, fail to find that Rev. Neve denies the efficacy of the Word f God as the means of grace through which the Holy Ghost orks. So Rev. Neve is not a Schwenkfelder, but raises the uestion of variant readings and suggests a procedure beause of variant readings. Shall Lutherans again sidetrack is issue?

Professional theologians have a penchant for not getting n the ball. Therefore, in discussions the one talks about ne thing and the other talks about something else. This s the case of the guest editorial writer in the September ssue of the LUTHERAN OUTLOOK. Furthermore, what bout this statement: "God's people at all times have been onvinced that in the Bible they have the Word of God"? What is the significance of the "in" in the expression "in the ible"? Also, what is meant by "the Bible,"? "The Word f God"? Again, take this statement: "The believer has no eed of an intellectual, logical demonstration, in fact none an be given." Will Rev. Leinweber explain why God hrough Paul in the Epistle to the Romans addresses the ints (Rom. 1:7) and then gives us sixteen chapters of argnent of intellectual, logical demonstration, if a believer has o need of it?

Here are the propositions Rev. Neve sets forth: (1) "Luher did not make the Bible identical with the Word of God" July 1949 LUTHERAN OUTLOOK p. 214); (2) "Is every ord in the Bible inspired? If we say that every word in he Bible is inspired, then we also say that the inaccuracies n the Bible are inspired" (December 1948 LUTHERAN OUTOOK p. 367).

In regard to the first proposition, I made no reply to this uestion about Luther whose writings would occupy about 9 volumes. There is no dispute that Luther equated the Word of God or God's Word with the Scriptures. But whethr Luther equated the Word of God or the Scriptures with he Bible, is a question I passed for the time being, because did not know. Rev. Neve uses the word, Bible, to mean he Bible as we now have it. Dr. J. T. Mueller in Concordia heological Monthly, August 1949, page 583 states: "In his xposition of I Pet. 3:15 Luther writes: "If people do not vant to believe (viz., that the Bible is God's Word), you hould be silent; for you do not owe it to them to force them hat they regard the Bible as God's Book or Word. It is ufficient that you give them your reason for this." The reference given is "St. Louis Ed., II, 1071; Erl. 51, 449-451; Walch IV, 777-780." This is the only evidence on the first proposition that I have seen.

In regard to the second proposition, my answer is that the Bible we now have is but a copy. However, the Received Texts are accurate copies of the inspired originals. Therefore, these copies can be considered inspired word-for-word in that God watches over the transmission of His Word so that the true copies are granted continued existence. My observations on this are set out in an article entitled, Flaws in New Testament Textual Criticism. The second part of Rev. Neve's second proposition was answered by me in the article entitled Bible Reliability. Rev. Neve's second proposition is very inclusive, since the word Bible is used to include Hebrew Old Testaments, Greek New Testaments, translations in all languages, that is, all Bibles we now have. Here is what one faces in Rev. Neve's second proposition: first, Are our Bibles that we now have inspired? secondly, Is every word in our present Bibles inspired? thirdly, Are there inaccuracies in the Bible? fourthly, Are the inaccuracies in the Bible inspired?

Lutheran scholars defaulted when the second proposition came to a head in the controversy over the Hebrew Received Text and the Greek Received Text. This controversy came to a head immediately prior to 1881, the date for the English Revised Version. Lutheran theologians have for years bluffed and puffed to avoid meeting head-on any questions like those raised by Rev. Neve. Seventy years late, Lutheran scholars now can no longer deny the issue, but can dodge it by diversions. I have taken the stand contrary to Rev. Neve on two points by stating: (1) There are no inaccuracies in the Bible; and (2) The Received Texts are inspired in the sense that they are accurately transmitted copies of the originals.

I would like to have Rev. Neve give his views on the Greek New Testament Received Text, and state why it is not a copy which is word-for-word identical in wording with the original books of the New Testament. Now let us see Rev. J. Leinweber in the role of the defender—which of the present texts do you uphold and is it inspired? It is of the utmost importance whether we have the very words of God or only His ideas in the Bible. What Bible? Three years ago Dr. Bruce wrote a series of articles in the Lutheran Herald. He ended by presenting a new Greek New Testament text. Such procedure only adds confusion to the issue.

E. H. Parsons, Humboldt, Iowa.

Sir:

Relative to suggestions by several writers that we better hear more expressions of views on the Holy Scripture before we rush into a union of synods, it should be borne in mind that we do have on record official declarations in the "Minneapolis Theses," the "Intersynodical (Chicago) Theses," the "Baltimore Declaration" of the U.L.C., and the "Pittsburgh Agreement." In definite and certain terms these expressions all declare the whole Scripture, the Bible, to be the Word of God. The Baltimore Declaration (U.L.C.) is very specific in saying "the whole body of the Scriptures in all its parts is the Word of God." The synods claim no "theory," only the simple fact that the Bible is God's Word. The term "theory" is merely an epithet repeatedly hurled at conservatives by liberals, or by their imitators.

What then about individuals who obstinately try to spread views contrary to their own church bodies? Being isolated and freakish cases they may be either ignored or overruled. It is not without due brotherly consideration that I make the following plain references:

Aulen, the man who has put the main stamp on the Lund school, should of course be read by our pastors and senior students, but I cannot believe that Augustana pastors and teachers whom I have learned to appreciate through many years of Bible camps, will imitate and accept Aulen's view of the Bible or his resultant attitude toward some major teachings of Scripture and of our Lutheran church. When those who of recent date have opposed the above stated synods' position on Scripture claim that such opposition has no tendency to deviate from "pure doctrine," we need only point to Aulen and his imitators.

Regarding Sittler's book, "The Doctrine of the Word," and Kantonen's third chapter, I prefer to believe these are mere freakish manifestations of exceptions in the great synod of the "Baltimore Declaration" and of my beloved professor, Henry Eyster Jacobs. What my old Mount Airy Pastoral Theology professor in 1910 would do to such errorists? I dare say he would "fry" them out of leading positions!

In my own synod, the U.E.L.C., only one single pastor has taken upon himself to laud the position of Aulen and of Kantonen's third chapter. And when he brushes aside Mikkel Lono's able criticism of said chapter with a mere charge of "Misrepresentation" we feel it is almost useless to counter Neves charges against whole Lutheran synods any longer. Let them then keep coming: "theory," "pseudo-Lutherans," "seventeenth century scholastics," etc. In OUTLOOK No. 9 our friend does call for a pastoral conference to discuss the question, "What is the Word of God?' But since he is "thoroughly convinced" that Kantonen's position is right and thus is not reaching out for help from the brethren on the question, why does he want a pastoral conference? What do they have in mind to do to us? And to the Lutheran synods? Our own U.E.L.C. has now after two annual conventions' consideration unanimously reaffirmed its constitution, including the "Doctrinal Basis," The Bible Is The Word Of God. Why did Neve not frankly present his opposing views in synod ministerium or on convention floor? Readers of OUTLOOK ought also be informed that the Balslev U.E.L.C. Catechism wording has been revised by official synod action to read, "The Bible is the Word of God." Synod did not believe, as Neve says, that "It is very obvious that Balslev does not equate the Word of God and the Bible." We take it that Balslev simply meant to say, "Surely, that's where the Word of God is, it's in the Bible." We believe it both unscholarly and unfair to "use" Balslev's statement in favor of "The Bible contains," over against "The Bible is." When synod in 1931 revised the wording, this action should be sufficient evidence that pastors and laymen know what we believe and that we want to be known as a people who bow to the AUTHORITY OF THE WRITTEN WORD.

Nor do we hold the written Word to be a mere formal authority. Out of it we know the Holy Spirit breathes forth into human hearts consciousness of sin and assurance of divine grace. How dare anyone say the written Word is "dead" when Hebrews 4:12 declares it to be "quick," "powerful," "sharper," "piercing," "dividing asunder"? Who dare say the written words of Psalm 95 are dead? Our dear Lutheran brethren, why can't we stand by what our believing fathers have said in all simplicity: It is the sinful, human heart that is dead, but the very Words of Scripture are life and are power? To say otherwise is individual, freakish outcropping which must not be allowed to come in and work havoc with our glad vision of ONE LUTHERAN CHURCH.

James C. Peterson, Salt Lake City.

Sir:

In the LUTHERAN OUTLOOK for July you have written an editorial entitled "The Doctrine of the Word." I want to commend you for this editorial which is Luther's conception of the Word of God. In the LUTHERAN OUTLOOK the last half year articles have appeared which speak of errors in the Scriptures. We are told to be faithful and loyal to a person, our Lord and Savior Jesus Christ, rather than to the Bible. According to Luther Christ is cradled in the Word of God. How can we be loyal to Christ and at the same time write articles which cast a cloud of suspicion about the very Word of God which leads us to Christ?

The Bible is a record of God's deep, yearning, wooing love for a fallen race. Our heavenly Father sent His only Son our Savior Jesus Christ, to die upon the cross that we might have a living hope of life eternal. The Old Testament sounds out in no uncertain terms a call from God to forsake sin. The New Testament rings out the same warning note of judgment and punishment upon nations and individuals who refuse to repent of their sins.

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness," II Tim. 3:16. Time and again we read, "Thus saith the Lord." The words that the authors used are their own yet they are at the same time inspired and given by God. In the New Testament, "It is written" occurs about eighty times, and great importance is attached to these quotations. When an executor interprets a will he goes by the words written in that will. When a judge condemns a lawbreaker he uses as his authority the laws written in the statute books. All interpretations are tested by what is written in the law of the land. The judge or the executor is not called a worshipper of statute books or a literalist because he fulfills his duty in seeking to obey to the letter any deed or contract given to him.

In both the Old and New Testaments we find the phrase "the Scripture saith." The writers considered such quotations as being stamped with Divine authority. In Gal. 3:8 Paul even personifies Scripture when he writes as follows: "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand to Abraham," etc.

The book of Joshua opens with the thought that what he was to write were the words of the Lord spoken to Joshua and in the eighth verse we read, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." In His sermon on the mount our Lord spoke as follows, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly I say to you, till heaven and earth pass away not an iota, not a dot (an iota is the smallest Hebrew letter and a 'dot' is the smallest part of a letter) will pass from the law until all is accomplished." The above is the Lord's strongest possible stamp of approval when it comes to the verbal accuracy of the Book of the Law.

In almost every case all errors and discrepancies of Scripture vanish upon closer and more careful investigation.

In my evangelistic tours for over three decades in the province of Honan, China, I have found that the Gospel is the power of God for salvation to every one who has faith. Rom. 1:16. Under the mighty power of the Word of God scores upon scores of people have turned from their evil ways and through repentance and faith have found peace with God. The Word of God is truly dynamic. . . .

We need a powerful religious awakening like that Norway experienced under the leadership of Hauge or Sweden under the leadership of Rosenius and Germany under Luther. The Word of God will then become a dynamic power.

Here in China the Communists are driving us missionaries out of this, the world's most populous land. During the last two years many Lutherans have been driven from their homes and churches in southern Europe. If we American Lutherans do not wake up and permit the Word of God to become dynamic in our lives and homes and churches, it is not impossible that we will have the same experience as the Christians in China and Europe have had. Who are we that we should be favored above other people?

Victor E. Swenson, Hongkong, China.

EUCHARISTIC PRAYER

Sir:

I feel that I must take occasion to write to you and thank you for your very splendid editorial, Eucharistic Prayer, which appears in the August issue of the Lutheran Outlook. You there express sentiments with which I am in hearty and sincere accord.

Fraternally yours,
Victor E. Beck, New York City.

LUTHERAN UNITY

Sir:

The following letter brought hope back to me that the Missouri Synod Lutheran Church and the American Lutheran Church might some day really work together in building Christ's Kingdom on earth. This letter was written by a prominent pastor in the Missouri Synod, in response to my letter to him, expressing joy over the fact that the district presidents of the Missouri Synod had decided to invite all Lutheran church bodies in America to discuss Lutheran unity in free conferences. I stated in my letter, however, that such free conferences would be in vain unless they were opened with joint prayer, and that I (together with many pastors in the American Lutheran Church and in other Lutheran churches) would not attend those conferences unless the assurance were given in advance that they would be opened with joint prayer. (Note: the Missouri Synod Lutheran pastors in the San Antonio area have absolutely and consistently refused to open former free conferences with joint prayer, in spite of our earnest pleading with them to do so.) Here is the letter, dated in St. Louis, Missouri, July 12, 1949:

"I indorse your stand that free conferences among Lutherans that are conducted for the God-pleasing purpose of effecting unity of faith on the basis of Scripture should be opened with joint prayer. Where in the world could one find a more God-pleasing purpose than that? Why should not such conferences be opened with prayer?

"All too often in the past, the free conferences were not conducted for the purpose of seeking junctional agreement in all sincerity, but for the purpose of accentuating the differences. Sad to say, Lutheran pastors in some cases went to the free conferences with fight and bitterness in their heart. That kind of spirit was not helped by the absence of prayer.

"Brother, we in the Missouri Synod have learned a lot in the past year or two. One of the things we have learned is that our fellow-Lutherans in other synodical bodies are not the wolves in sheep's clothing we suspected them to be.

"Hold firmly to your position not to attend free conferences that are not opened with prayer. Better days will come."

My hope of future co-operation between the Missouri Synod and the American Lutheran Church was revived also by a comment by the editor of *The American Lutheran*, a magazine published in New York City by pastors of the Missouri Synod. The comment was appended to an article in the issue of July, 1949, treating of efforts among Lutherans looking toward unity. Here is the comment, verbatim:

"The position taken in the above editorials is predicated upon the assumption that all free conferences be opened with prayer. Without the blessing of God all plans for Lutheran unity must remain futile. Therefore THE AMERICAN LUTHERAN cannot support any plan which does not include the asking of Divine guidance and blessing."

This statement, together with the letter reproduced above, indicate to me that those Missouri Synod pastors were sincere in expressing the wish that we of the American Lutheran Church have patience with them until the issue of prayer fellowship can be brought to a definite decision in their own ranks.

May God bless them in saving the powerful Missouri Synod from becoming a mere sect by continuing their past policy of isolating themselves from other Lutheran church bodies. Let us all pray and work for Lutheran unity.

H. A. Heineke, San Antonio, Texas.

Sir:

Having first read in the current issue of the Confessional Lutheran the very timely article by Theo. Dierks, S.T.D., The Deadly Menace of Sacramentalism, it was heartening to run across your splendid editorial in the LUTHERAN OUTLOOK (August 1949), Eucharistic Prayer, to every word of which I wholeheartedly subscribe. It would be wonderful if all Lutherans would give heed to the words of sound advice contained in your last paragraph.

Permit me, however, to add that the perusal of the article in the same issue, What Price Lutheran Unity?, with its unwarranted slur cast upon the editors and supporters of the Confessional Lutheran, and its laborious attempt to make the prophet Isaiah say that a determined insistence upon a literal interpretation of the words of Holy Writ, a standing up and fighting for the truth of God's Word, has the tendency to fill the heart with a feeling of superiority over against others, an overbearing estimate upon one's own importance towards those who differ from one in doctrine, pride and haughtiness and a spirit of self-righteousness, brought me a sad disappointment.

What about the writer's own claim that no one can be more devoted to purity of doctrine than he, the same spirit that is prompting the Confessional Lutheran to fight on for the same thing? Is he ready to admit that he, in his devotion to purity of doctrine, is parading filthy rags before God? What about your and my attitude over against the article by Chaplain Piepkorn in the June issue of the American Lutheran, in that both of us summarily reject, because it is unwarranted in the light of Scripture, the Chaplain's claim that Lutherans hold that the Real Presence of the Body and Blood of Christ in the Sacrament is achieved prior to the distribution? What about Luther at Worms? Was he parading filthy rags before God? Humanly speaking, would the Reformation have reached its consummation in Luther's day, if, at the Diet of Worms, Luther had weakened in his uncompromising stand on the inspired words of Holy Writ? And what about our blessed Savior Himself, who met the repeated assaults of the Evil One with one adamant "It Is Written" after another?

No, there are some of us with whom such strained exegesis does not register. In Is. 64:6 the prophet is speaking of man in his unconverted state. Natural man produces certain righteousnesses, deeds which men might consider righteous and laudable, but which stand condemned before the judgment seat of God. On the other hand, for those, who by His grace have been converted and in repentance and faith stand up bravely for the truth as revealed in the words of Scripture, for those who tremble at His every word and accept it at face value God has only words of commendation. It would have been well for the writer of the article to have identified the Confessional Lutheran for his uninformed readers, so as to make it possible for them to check the relevancy of his innuendo if they cared to.

E. A. Brauer, Joliet, Ill.

Sir:

For a long time I've been wanting to tell you that I read THE LUTHERAN OUTLOOK with much pleasure and profit from cover to cover.

Your Pointed Paragraphs and Editorials are much appreciated as is your very fair attitude to "Old Missou." And last but not least, you are thoroughly human. In other words, I like your style.

Cordially yours,
Paul H. Felten, Gardnerville, Nevada.

SURVEYING the CONFERENCE

Lutheran Free Church

Iver Olson

Sister Judith Madland, who has been studying in France for about a year, left Marseilles for Madagascar on August 30. Upon completion of her courses in French she received a diploma granting her the privilege to teach and supervise schools. She will be stationed at Manasoa and will have charge of the school work there.

Rev. Albert Olson, one of the LFC China missionaries, will travel and present the cause of foreign missions to the congregations during the fall and winter months.

Rev. and Mrs. Johan Mattson of Seattle, Wash., recently celebrated their Golden Wedding Anniversary. During his long period of service in the Church Rev. Mattson has held several positions of trust. For two terms he was president of the LFC, and served later as its vice-president. For many years he was a member of the Lutheran Board of Missions. Mrs. Mattson has been an ardent worker in the Women's Missionary Federation, serving several terms as its president.

The LFC Annual Conference last June authorized the establishment of the office of Stewardship Secretary on a full-time basis, and plans are being made to carry out these decisions. The man selected for this position will also be chairman for the Commission on Christian Workers.

Dr. T. O. Burntvedt installed Rev. H. M. Bueide as superintendent of the Bethesda Homes at Willmar, Minn., on August 28.

Rev. V. S. Dahle has resigned from his parish at Hawley, Minn., to take up the work in two new home mission projects in the suburbs of the Twin Cities. These are the Community Lutheran Church, also known as the Lexington Park Church, at New Brighton, Minn., and the North Heights Lutheran Church at North St. Paul. He assumed his new duties on September 18.

Rev. Julius Hermunslie will leave Seattle, Wash., in November to become the pastor of the LFC churches in the Northwood, N. Dak., parish.

Rev. Sigurd Berg, who has served three rural congregations near Thief River Falls, Minn., has resigned from these and has accepted a call to serve the Brandon, Minn., parish.

Rev. Leslie Brandt has become the successor to Rev. Chas. Crouch as pastor of the Penn Avenue Lutheran Church in Minneapolis. This congregation is also a home mission project in one of the newer residential areas of the city. Rev. Crouch worked here for two years.

The Kingo Lutheran Church of Fosston, Minn., and the Sharon Lutheran Church of Roslyn, S. Dak., observed their sixty-fifth anniversaries recently, the latter in June and the former in October.

St. John's Lutheran Church of Pennock, Minn., has until recently shared pastoral service with the Calvary Lutheran Church of Willmar, Minn. By a new arrangement it will from henceforth form a parish together with the Eagle Lake Lutheran Church. Rev. Karsten Kristensen is the pastor of these two churches.

As yet no one has been selected to fill the position of president of Oak Grove Seminary at Fargo, N. Dak., left vacant by the resignation of Rev. T. H. Quanbeck last June. For the present school year one of the teachers, Mr. Arnold Hermunslie, is the acting principal.

American Lutheran

Arthur P. Michelfelder

Luther League Convention Effects

Not by way of happy memories, nor mere empty words, but a real dynamics the youth of the American Lutheran Church decided to put their inspiration and enthusiasm into action for the cause of Christ and His church. Thus the delegates unanimously voted to project and promote another European Youth Relief program. The future will not be uncertain in any detail where the youth, encouraged and enthused at the recent Pullman Convention, will be given an opportunity to let their light shine for Christ. God give us more youth with Christ in their hearts ready to serve Him!

Bodensieck Accepts Appointment

Dr. J. Bodensieck of the Wartburg Seminary Faculty in Dubuque, Iowa, has accepted the appointment to serve as a member of the Study Department Committee of the World Council of Churches. The issues facing the Christian Church today, being studied by this committee, are "Christian Action in Society," "The Bible and the Church's Messages to the World," and "The Evangelization of Man in Modern Mass Society."

Capital University Celebrates Centennial

In an impressive Convocation service Monday morning September 19 Capital University started its Centennial Celebration with an enrollment well over one thousand in college and seminary. The Executive Secretary of the Lutheran World Federation, Dr. S. C. Michelfelder, an alumnus of Capital University, delivered a challenging message to the students and faculty. With a rich background from his work and observation in Europe, coupled with a personal plea to the youth of America, Dr. Michelfelder asked three very pertinent and personal questions of his audience.

"Who Are You?" "Whose Are You?" and "Why Are You?" Quoted from the voice and life of experience, the Executive Secretary confirmed the advice of the Apostle Paul and challenged his hearers to real service for Christ and His church thus: "Consider what I say, and the Lord give Thee understanding in all things."

The second stage of the Centennial Celebration was observed Oct. 7th at the dedication of the new science hall when Dr. Arthur H. Compton, world-renowned scientist, brought the message on the happy occasion. The formal dedicatory service was held in Mees Hall with president emeritus Otto Mees playing an important part.

Upon the event five honorary degrees were given by the Board of Regents to men well known in the field of science. In addition to the degree of Doctor of Science to Dr. Compton the speaker, two professors emeriti of Ohio State University, Dr. Alpheus Smith and Dr. Wm. Lloyd Evans, were honored, while the Doctor of Laws degrees were given to Martin L. Tresse of Aluminum Company of America, and to Paul Benedum of Benedum and Trees, pioneer researchers in oil geology.

Other events are scheduled for the Centennial Anniversary Year, which will culminate in late 1950 with the Convention of the American Lutheran Church to be held on the campus of the 100 year old university.

United Evangelical Lutheran

Paul Nyholm

Dana College has begun the new school year with an increase in enrollment of 5% over last year. Trinity seminary likewise has a larger attendance. Among the new students is a young man from Des Moines, Ia., Fr. Schattauer, the first non-Scandinavian to enter Trinity.

Bible camps for both young and old were held at many places with good attendance. Some of the districts had special camps for children, for the young people and for families. St. Paul's congregation in Lynwood, Calif., to take one example, had thirty-four persons attending family week and twenty-four taking part in youth week. Over the Labor Day weekend this congregation tried a new venture. It sponsored its own spiritual retreat, going away to a camp for three days and three nights. Two outstanding Bible teachers gave inspirational messages.

Early morning services, besides the regular Sunday forenoon services, have during the summer been conducted by some pastors. They were as a rule very well attended.

A new hospital at the deaconess institute at Brush, Colo., will be dedicated Oct. 16.—The Altura Community Church, located in a suburb of **Denver,** Colo., has secured its own church building.—The Faith Luth. Church, **Castro Valley,** Calif., has dedicated a newly erected parsonage and now has many plans for the future, among them to lay out a "prayer garden."—The Kingo Church in **Milwaukee** has sold its old church for $20,000.00 and hopes soon to build a new edifice.—The Atonement Church in **Chicago** has begun the erection of a new church.

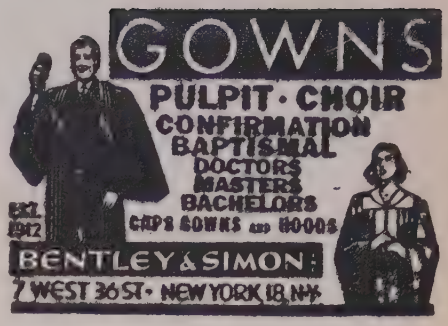
Jensen is a popular name for editors in the U.E.L.C. John M. Jensen edits *The Ansgar Lutheran,* P. C. Jensen is chief of *Luthersk Ugeblad* and Gilbert Jensen, who recently has moved from California to Royal, Iowa, is youth editor.

100 years from now! Pastor L. Siersbeck, Council Bluffs, Ia., has the last three years written his annual reports to the congregations "with the intention of furnishing something of interest and help to the reader a hundred years from now." He thus aims to make his members think about how the great issues of our time affect the congregation.

Visitor from Denmark. Missionary Dr. Dagmar Petersen, who shortly will go to Africa as head of a hospital in Liberia, has spoken in a number of congregations within the U.E.L.C.

The Founder of St. Ansgar is the title of a most interesting new book, written by Dr. H. F. Swansen, professor of History, Dana College, Blair, Nebr. It tells the fascinating life story of C. L. Clausen, pioneer pastor among Norwegian Lutherans and founder of the large settlement around St. Ansgar, Ia.

Departed. Pastor Carl F. **Wilhelmsen,** born 1863 in Denmark. He served as a pastor for fifty years but had only three parishes: Omaha, Minden, Nebr., and Kansas City, Kansas. The latter was founded by him, and he was in this succeeded by his son, Pastor Karl J. Wilhelmsen, now pastor in Racine, Wis.—Pastor A. M. **Nielsen,** born 1863 in Norway, served congregations in Denver, Minneapolis, Omaha, Jackson-



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ville, Ia., Coulter, Ia., and Chicago. Wilhelmsen and Nielsen were outstanding revival preachers among the pioneer pastors in the U.E.L.C.

Statement to the press by the delegations of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church.

Chicago, Ill., September 16, 1949

Upon invitation of Dr. N. C. Carlsen, Blair, Nebr., president of the United Evangelical Lutheran Church, official delegations representing the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church met in Chicago Friday, Sept. 16, 1949, to explore avenues of approach to possible merger.

The following resolutions were unanimously adopted by the three delegations:

Whereas our respective bodies have long enjoyed the blessings of close fellowship in faith and work; and

Whereas the mandate of the Lord and our love for the Church urge us to seek ever fuller expression of this God-given unity; and

Whereas we are earnestly committed to the ultimate unity which shall include all Lutherans in America, and to the continued strengthening of the National Lutheran Council; therefore

Be It Resolved, That the official delegations of the American Lutheran Church, and the United Evangelical Lutheran Church, in accordance with mandates given by their respective Churches and as a forward step in the unfolding unification of the Lutheran Churches in America, each shall elect two members of a Committee of Six instructed to submit to a later meeting of these delegations steps toward organic union of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church, the delegations in turn to submit a joint report to the conventions of these three Churches.

Be It Further Resolved, That the delegations of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church, in joint meeting respectfully suggest that the mission boards and other like agencies of these Churches jointly study their tasks, seeking effective expression for that unity of faith and purpose which is now looking forward to organizational unity.

To the Committee of Six provided for in the first Resolution, the following are elected: from the American Lutheran Church, Dr. Wm. L. Young, Columbus, Ohio, executive secretary of the Board of Education, and Dr. Harold Yochum, Columbus, Ohio, president of Capital University; from The Evangelical Lutheran Church, Dr. T. F. Gullixson, St. Paul, president of Luther Theological Seminary, and Dr. Martin Anderson, Chicago, president of the Eastern District; from the United Evangelical Lutheran Church, Dr. Carlsen and Dr. Richard Morton, Blair, Nebr., president of Dana College.

A further meeting of the three delegations will be held as soon as the Committee of Six is ready to report.

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On the Religious Horizon

Swedish Primate to Resign Next Spring

Stockholm—Archbishop Erling Eidem has announced that he will resign next Spring as Primate of the Lutheran Church of Sweden because of advanced age. His resignation will become effective on May 1.

Born at Goteborg 69 years ago, Archbishop Eidem was named to the primacy in 1931 after having taught for many years at the University of Lund. His predecessor was Archbishop Nathan Soderblom, one of the most celebrated Lutheran leaders of his day.

A chapter of the twelve Lutheran dioceses in Sweden will be convened early next year to appoint a successor to Archbishop Eidem.

Dr. Eidem is one of the six co-presidents of the World Council of Churches and an ex-officio member of the Council's Central Committee. He is the author of several theological works, and assisted in the translation of the new Swedish Bible published in 1947. He also collaborated in the revision of the Swedish Church's Service Book and Hymnal.

Last year, Archbishop Eidem paid a six-weeks' visit to the United States, during which he participated in celebrations commemorating the centennial of the Augustana Lutheran Synod.

Lutherans Set Conditions For Aid to Hungarian Church

New York—Further financial aid from the United States will be withheld from the Lutheran Church of Hungary unless certain conditions are met, according to a policy adopted by the U.S.A. Committee for the Lutheran World Federation.

The Committee has stipulated that there must be an accounting of the $292,000 sent to the Hungarian Church since 1945 from Lutherans in America; there must be official approval by the government that the Church may ask and receive subsidy in dollars from the Lutheran Churches of the U.S.A.; and there must be detailed information as to the purpose for which these new funds are to be used and why they are necessary.

The Committee also stipulated that permission must be given for an official visit of an American committee representing the Lutheran Churches of the U.S.A. to confer with the leaders of the Lutheran Church of Hungary.

In a letter to Bishop Joseph Szabo, who is in charge of external affairs of the Hungarian Lutheran Church, Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, pointed out that these requests and conditions "are no different than those made in every other country where our help is given."

Referring to the arrest and imprisonment last fall of Bishop Louis Ordass, Primate of the Hungarian Church, on charges of "foreign currency manipulation," Dr. Michelfelder expressed the believe of the Committee that Bishop Ordass was "unjustly condemned." He said the Committee "will not be satisfied to see him kept in prison or pensioned."

"He is to all of us a symbol of the kind of churchmen the world needs," he added. "We believe the Lutheran Church of Hungary should stand by Bishop Ordass as a valiant man of God. No one of us believes that Bishop Ordass had any political ambitions nor that he committed a single illegal act."

Danish Primate Wants U.S. Churches to Lead

New York—Leadership from the churches of America "in building up a spiritual force against all destructive forces in the world" was urged here by Dr. Hans Fuglsang-Damgaard, Bishop of Copenhagen and Primate of the Church of Denmark (Lutheran).

Making his first visit to this country, the Danish churchman spoke at a luncheon given in his honor by the National Lutheran Council and attended by fifty Lutheran leaders and representatives of denominational and interdenominational groups.

Bishop Fuglsang-Damgaard said he was particularly interested in studying American techniques and methods in evangelism and activities of laymen. He and Mrs. Fuglsang-Damgaard will

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H. L. Yochum, President

travel for seven weeks in the United States and Canada as guests of the United Evangelical Lutheran Church and the Danish Lutheran Church.

In response to greetings, Bishop Fuglsang-Damgaard paid tribute to the "spirit of generosity and self-sacrifice in the American churches," and thanked the American people for their aid to Denmark and the other countries of Europe that had been subjugated by the Nazis.

"We should be so glad to be 'invaded' by American leaders who come over to help us build up a new Europe," he said. "We need that and we cannot do that without you. I thank you with all my heart."

He voiced the hope that "with God's help, we shall build a new future for our Church in unity and solidarity with other churches throughout the world."

Lutheran Editors, Publishers Elect Officers

Hancock, Mich.—Dr. G. Elson Ruff, Philadelphia, editor of The Lutheran, weekly news magazine of the United Lutheran Church of America, was elected president of the National Lutheran Editors' Association at its 37th annual convention here. He succeeds Dr. E. E. Ryden, Rock Island, Ill., editor of The Lutheran Companion, publication of the Augustana Lutheran Church.

Dr. Edward W. Schramm, Columbus, O., editor of The Lutheran Standard, was reelected vice-president and Dr. W. G. Polack of St. Louis, associate editor of The Lutheran Witness, secretary.

At simultaneous sessions, the National Lutheran Publishing House Managers' Association elected as president Dr. Randolph E. Haugan of Minneapolis, general manager of the Augsburg Publishing House. He succeeds R. O. Olson of the Finnish Suomi Synod's Publishing House, which was host to the editors and managers.

Other officers named were: H. Torrey Walker of the United Lutheran Publication House in Philadelphia, vice-president; P. A. Magnussen of the Lutheran Publishing House in Blair, Nebr., secretary; and Birger Swenson of the Augustana Book Concern in Rock Island, Ill., treasurer. Next year's convention will be held in Minneapolis.

Launch Campaign Against Parochial School Aid

St. Paul, Minn.—Minnesota Protestants have been called on to register "vigorous protest" with their Congressmen over proposals pending before Congress to allocate public funds for the support of private or parochial schools.

A state-wide appeal requesting this action was launched by the legislative committee of the Minnesota Council of Churches, which wrote to chairmen of ministerial associations and key pastors in communities throughout the state.

They were urged to get their colleagues to present the following statement or a similar one to their congregations:

"For the first time in American history, there is a chance that Federal funds may be voted for the support of private and parochial schools. The Roman Catholic Church is carrying on a determined campaign to secure legislation now before the 81st Congress which will provide for subsidies for parochial schools. Their people are being urged to write in to Congress supporting such subsidies.

"They have a perfect right to make this effort, but it places us under the urgent necessity of supporting in turn our Protestant convictions. Almost all Protestants believe the allocation of Federal funds to non-public schools to be a violation of the American principle of separation of Church and State.

"The legislative committee of the Minnesota Council of Churches therefore urges that members of congregations vigorously protest the allocation of public funds for the support of private or parochial schools.

"We hope that a large number will today telegraph their representatives in Congress or write via airmail urging them to vote against any bill or amendment which would allow private schools to be supported by public funds.

"This appeal is urgent. The integrity of our public school system is at stake."

The appeal was signed by two St. Paul clergymen: the Rev. Philip F. McNairy, rector of Christ Episcopal church, chairman of the legislative committee, and the Rev. Joseph Simonsen, pastor of Christ Lutheran church, vice-chairman.

Trend Toward Protestant Parochial Schools Grows

Savannah, Ga.—A movement toward Protestant parochial schools, noted here over the past two years, received a boost with the opening of a kindergarten at St. Paul's Lutheran church which the pastor hopes will grow into a full-fledged parish day school.

In addition, the Independent Presbyterian church this fall is adding a first grade to its kindergarten program begun in the fall of 1947 with the announced intention of the pastor, the Rev. Charles J. Woodbridge, to "add a grade each year until we reach the high school level."

St. Michael's Episcopal church, which two years ago also started kindergarten classes, adds a second grade this year, having last year put the first grade in operation. The Rev. Pearson H Sloan, rector, says additional grad will be added each year, or as financ permit, until the eighth is reached.

The pastor of St. Paul's, the Re John L. Yost, Jr., summed up the e pressed sentiments of the other clerg men with parish schools here when said:

"We are becoming more and mo interested in the parish day school b cause the public school is pushing religion.

"Time was when public school ch dren at least heard the Bible read a received the elements of religio teaching, but this has gradually disa peared.

"After the outlawing of religious struction on public school property a result of the McCollum case, schools have bent over backward avoid any action which might invo them under the Supreme Court cision; and the home, where pare once taught children religion, now longer performs that function.

"It therefore falls to the Church take up the task unless we are to parties to the growing up of a series generations, each more religiously literate than the former."

Wisconsin Lutheran Student House Dedicated

Madison, Wis.—A new Lutheran s dent house adjoining the University Wisconsin campus here was dedica to the service of the more than 4 Lutheran students attending the versity.

Dedicatory speakers included C Oscar Rennebohm, President 5. B. F of the university, and Dr. Morris W Chicago, representing the National theran Council.

Cost of the new house totaled $140 for construction and equipment, which $75,000 was a grant from National Lutheran Council. Wisco students, alumni and members of theran congregations in Wisconsin c tributed $65,000.

Lutheran Leaders Study Campus Problems

Northfield, Minn.—A university c munity is a "world of strange con dictions" and its problems must viewed with sympathetic understa ing.

This was the consensus of more 100 student service leaders and tors who gathered here for the an staff conference of the division of dent service, National Lutheran C cil.

Coming from 25 states, the stu leaders participated in a workshop study program concerned with the eral subjects of "The Nature of

urch" and "Christian Witness on the mpus."

hey were called on to make a fresh empt at understanding the problems uliar to the American campus. o often," said Dr. Morris Wee, Chi-o, division director, "we have been pted to stand in sharp judgment of American campus without attempt- to try to understand."

peakers agreed that present critical ditions in the world demand re-ved efforts in spiritual vitality and on the part of all Christians.

Representing two-thirds of American therans, the division of student vice has the responsibility of minis-ing to more than 100,000 Lutheran dents.

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oduction Starts Lutheran Film

Hollywood — Cathedral Films has rted production of "The Difference," our-reel motion picture which will used by the United Lutheran Church America to help raise $6,000,000 for 24 colleges and seminaries.

The movie, which will show "the ference an education at a church lege can make in an individual," l be shown before each of the de-mination's 4,100 congregations next ing.

The ULCAs drive for $6,000,000 is own as the Christian Higher Educa-n Year Appeal.

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therans Promote Stewardship rough Lord's Treasury Boxes

Columbus, Ohio—Twenty thousand rd's Treasury Boxes are being dis-buted by the American Lutheran urch, with headquarters here, in an ort to promote better stewardship.

The American Lutheran Church, ich has almost half a million con-ned members throughout the coun-, has launched a "proportionate ing" plan of stewardship. Under s plan members are asked to pledge certain percentage of their income church work.

This share is placed in the Lord's easury Box where it becomes a "sep-ted portion," and is used for benev-nce purposes only. When a relig-s cause comes along that the church mber deems worthy of support, he go to his Lord's Treasury Box and nate the money.

The box, which is made of plastic, 2 by 2¾ by 5 inches and is large ough to hold bills folded once as ll as coins.

. Maier Denies s. Roosevelt's Charges

St. Louis, Mo.—Dr. Walter A. Maier, theran Hour radio speaker, denied here an allegation by Mrs. Eleanor Roosevelt that he is "a somewhat fanatic fundamentalist who shortly before V-E Day was still insisting that the Germans were a bulwark against Communism."

Mrs. Roosevelt's charge was contained in her syndicated column, "My Day." In the course of an attack on the Lutheran Research Society of Detroit, which has no official connection with any Lutheran Church body, she listed Dr. Maier's name as one of the people supported by Lawrence S. Reilly, founder of the society, which Mrs. Roosevelt inferred is interested in spreading hatred.

Dr. Maier's denial was contained in a letter to the former First Lady in which he denied any connection with the society or with having supported Hitlerism.

"I must emphatically disavow your implications when you call me 'somewhat fanatic,'" Dr. Maier wrote. "I thank God that I am fundamental, in that I stand unswervingly loyal to the cross of Our Lord Jesus Christ and to the assurance of salvation by grace through faith in His shed blood. But I deny emphatically being 'fanatic.' This is a dangerous term, and, I am reliably informed, borders on the libelous.

"I expressly disavow any connection whatever, past or present, with the

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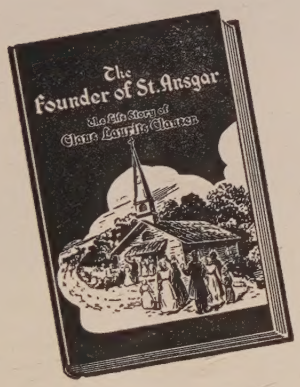

By

H. F. Swansen

Professor of History

Dana College, Blair, Nebraska

A brief biography of Claus Laurits Clausen, a Danish lay preacher, who devoted practically all of his active career to the needs of Norwegian pioneers. The discussion covers his work as pastor, both in Wisconsin and Iowa, and his many other interests and activities on the frontier. Emphasis is placed on the invaluable aid extended by Clausen to the immigrants in securing land and homes, especially to those who participated in the trek to St. Ansgar, Iowa, in 1853.

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Lutheran Research Society. I am informed that its publication printed one of my radio addresses without my knowledge, just as scores of papers in various countries have. The fact that this periodical has quoted sections of one of my messages does not in any sense infer that I am identified with the Lutheran Research Society, or sympathize with the men whom you have listed in your column.

"Of course, I stand squarely behind this address which was published, as behind every radio sermon I have broadcast, because it points the reader to the Son of God as the Savior of the world.

"It is also utterly false," Dr. Maier continued, "to declare that 'shortly before V-E Day' I 'was still insisting that the Germans were a bulwark against Communism.' This is absolutely untrue, and an examination of my radio messages (all of which have been reviewed by the Mutual Broadcasting System and are now in print) will bear out this statement. Please be fair enough to examine the record. I have denounced Hitlerism widely and unsparingly."

In her column, Mrs. Roosevelt included Dr. Maier's name with the following, whom she said had written articles which appeared in the Research Society's publications:

"Don Lohbeck, one of the editors of Gerald L. K. Smith's The Cross and the Flag; Kenneth Goff, another of Mr. Smith's lieutenants; Upton Close, who was dropped as a radio commentator; Tyler Kent, the American code clerk who was charged by the State Department and Scotland Yard with relaying military secrets to Germany, and Harvey Springer of Denver, Colo., who also cooperates with Gerald Smith.

"Some of the other people whom he (Reilly) supports," Mrs. Roosevelt added, "are Gerald D. Winrod of Wichita, Kans., a minister who is both anti-Catholic and anti-Semitic, and Walter Maier, a somewhat fanatic fundamentalist . . ."

In his letter, Dr. Maier expressed the belief that Mrs. Roosevelt was "serving destructive ends by such attacks" and said he hoped "you will be ready to undo the damage which, I trust unwittingly, your unfounded remarks have caused."

"Your late husband thought enough of me,' Dr. Maier added, "to have his secretary telephone me personally and ask me to come to Washington in connection with the Supreme Court issue." Dr. Maier also said the War Department invited him to study religious matters in Germany the summer before last, and that the Lutheran Laymen's League had entrusted him with its broadcasting for 16 seasons.

"I ask you publicly to withdraw your derogatory remarks," he concluded, "on behalf of myself and the millions to whom each Sunday for 16 seasons I have been broadcasting the Gospel of the Lord Jesus Christ as the Redeemer of the whole human race."

A brief statement was also issued here by Dr. Eugene R. Bertermann, director of The Lutheran Hour, denying that the program or Dr. Maier has any connection with or endorses the Lutheran Research Society of Detroit. Dr. Bertermann also denied that Dr. Maier insisted that the Germans were a bulwark against Communism.

"It will be a matter of deep regret to many Americans," he said, "that Mrs. Roosevelt has seen fit to emplo against Dr. Maier the same tactics o name calling against which she an many churchmen, including my ow Lutheran Church, protested some week ago."

Lutheran Students Vote Increased Support of World Federation

Interlochen, Mich.—Members of th Lutheran Student Council of Americ voted here to increase their support c the World Student Christian Federa tion, and pledged about 80 per cent c their 1949-50 budget to the needs c other students, especially those in for eign nations.

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The Council set up its largest benevence goal, amounting to $22,300. A m of $7,500 will go to the World ederation, $2,500 to the United Stuent Christian Council, the American ction of the Federation, $5,000 to suport German students, $2,400 for train- a Chinese student Christian worker the U.S., and $1,200 for foreign stunts scholarships.

Verlyn O. Smith of Augustana Colge. Sioux Falls, S.D., was elected resident of the Student Council, hich represents some 20,000 Lutheran llege students in the U.S. and Cana. Roger Gobbel of Gettysburg (Pa.) utheran Seminary was named vicesident and director of Lutheran udent Action.

Others elected: Grace Adolphsen of ittenberg College, Springfield, O., cretary; Allen Read of the Univers- of Washington, Seattle, financial cretary; Milton Nelson of Iowa State llege, editor of The Campus Luther-, official publication of the group; d Harold Ellison, Chicago business- an, treasurer.

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nts Three Lutheran urches to Merge

Minneapolis, Minn. — Three predicns as to future developments in Lueran unity were given here by Dr. arold Yochum, president of Capital niversity, Columbus, Ohio.

The predictions, made in an address the annual pastors' summer institute Augsburg College and Seminary onsored by Augsburg and the Lueran Free Church, were:

(1) That the eight bodies making up e National Lutheran Council "will be lling to form a federation in the very ar future."

(2) That "the Missouri Synod (not member of the Council) will desire rther discussions before becoming mmitted to further steps."

(3) That "the only actual merger in e near future might be one involvg the Evangelical Lutheran Church, e American Lutheran Church and the ited Evangelical Lutheran Church."

Dr. Yochum declined to elaborate on third prediction—the first public nt that such action was contemplated but he indicated there soon may be announcement of a meeting involvg the three groups.

The ELC is a body of Norwegian ckground with some 800,000 members d with headquarters in Minneapolis. e ALC, which has a German backund and headquarters in Columbus, io, has some 700,000 members. The LC, a body of Danish background adquartered in Blair, Nebr., has ne 50,000 members.

Dr. Yochum, who is a vice-president the ALC, told the pastors' institute that "practically all Lutherans are in favor of Lutheran unity, but they find it very difficult to agree on the way in which such unity can best be attained."

"The "real issue today," he asserted, is "whether those who are quite close to each other should enter into a merger or wait until all Lutheran groups are willing to enter a closer organizational affiliation."

He pointed out that "considerable progress" has been made towards Lutheran unity since 1917, since "the divisive factors of the past—nationalistic, linguistic, geographical and doctrinal—have largely receded."

"We have reached the place where we mean business and that very fact accounts for the momentary pause before taking the final steps toward organic union," he declared.

Dr. Yochum, who was one of his Church's delegates to the Amsterdam Assembly which organized the World Council of Churches, said that, in his opinion, "we Lutherans have compromised nothing by being associated with other Christians in the World Council of Churches."

Lutherans Plan Youth Leadership Training Schools

Minneapolis, Minn.—A series of regional youth leadership training schools was voted for 1950 by the Luther League Federation of the Lutheran Free Church at its 28th annual convention at Mission Farms on Medicine Lake near here.

The convention also voted to create the office of youth secretary for the Federation. Registration at the convention totaled nearly 650, an all-time high.

Dr. John Stensvaag, professor of Old Testament at Augsburg Seminary, Minneapolis, was reelected to a two-year term as president of the Federation.

Scandinavian Missionaries Celebrating Four Years of 'Wings'

Stockholm — Scandinavian missionaries are celebrating this fall the fourth anniversary of their acquisition of "wings," and they hope never to be without them again.

The wings are those of the converted C-47 airliner "Ansgar," owned and operated by Scandinavian Missionary Flights in the service of Lutheran men

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of God from Hongkong and Rangoon to Baghdad and the Belgian Congo.

In the process, the plane has helped save missionaries of all nationalities from the Communist advances in China, acted as a temporary ambulance ship on mercy missions, and even been the intermediary in a widely-publicized romance.

In four years, Scandinavian Missionary Flights has carried 1,200 missionaries the equivalent of the distance to the moon and back, more than half a million miles, at the rate of almost one long round trip per month.

When Scandinavian missionaries began flying four years ago it was purely an emergency measure resulting from dislocations of the war. The founders had no idea that the project would grow into a permanent program, soon to be copied in other quarters, like the ship "St. Paul" of the Lutheran World Federation and the "Ambassador" of the Assemblies of God in the U.S.

The problem in late summer and early fall of 1945 was to relieve groups of Swedish, Norwegian, and Danish missionaries in Madagascar. They had been isolated there since before the war, lacked medicines, clothes, instruments, and were suffering severely from malaria.

The official missionary societies of the Lutheran State Churches of the three countries met in Stockholm and decided to rent, or, if necessary, buy an airplane to get them home.

And the missionaries were home for Christmas. The company founded by the three societies, Scandinavian Missionary Flights, had succeeded in renting a plane for the first two flights, and meanwhile had bought a surplus C-47 from the U.S. Army.

Advocates Compulsory Religious Education in Schools

Montreal—It would be "a good thing" if religious instruction became a compulsory part of public school education, the annual convention of the Atlantic District of the United Evangelical Lutheran Church of America was told here.

Danish Consul T. Schultz informed 100 delegates from the northeastern United States and eastern Canada that religious education is still compulsory in Danish schools up to the age of 14.

"This is a good thing," he said, "and possibly will come back to the United States and Canada."

Consul Schultz advocated that the State give "every Church and faith of strength" funds to "keep religious education going."

He said the Church is becoming "unhonored" today in Scandinavian countries, coincident with the development of socialization.

"Not that the people are not religious or that the pastors are worse," he said. "It is all part of the new evolution of nations. We cannot do without the Church or the men of the Church. Gradually, as countries get richer and more stabilized, the evolution towards State recognition of religion comes about."

Missouri Synod Reports New Gains

St. Louis, Mo.—Figures contained in its Statistical Yearbook show that the Lutheran Church-Missouri Synod recorded all-time highs during 1949 in contributions by members and in enrollment of ministerial students.

Contributions for all purposes during the year amounted to $51,399,482—an increase of more than $5,000,000 over the previous year. The total represents an average contribution of $44.87 by each adult Church member. Ministerial enrollments totalled 892 at the denomination's two seminaries.

The yearbook, which placed total Church membership at 1,694,024, also showed that 92,487 students last year attended the 1,231 full-time parochial schools of the Church and that 3,015 pupils were enrolled in its nine high schools.

A total of 1,267 students are taking pre-ministerial courses at the denomination's ten junior colleges, the report said. The church-related Valparaiso University was listed with 1,958 students.

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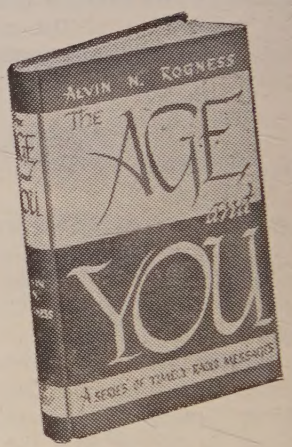

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